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6th YEAR OF PUBLICATION, No. 1780 — FEBRUARY 20, 1981

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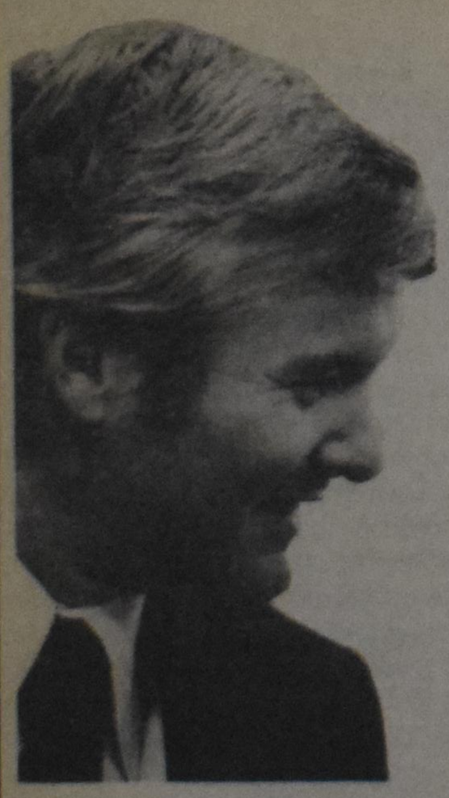
What happens after the offering?

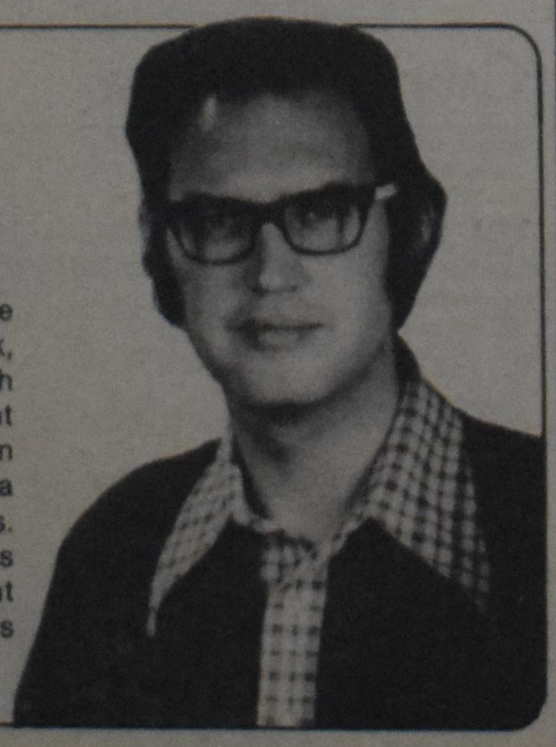
We all give to the church in the Sunday collections. We know what happens to the money when it is for a cause within the local congregation. But what happens to the denominational quota money? How long does it take for your offering to a missions cause to finally reach the agency? The delay seems to be in the denominational bureaucracy beyond the congregational level. Carl Tuyl, a Toronto minister, reflects on a new financial directive. See his story on page 9.



Election issues for Ontario Christians

Premier William Davis has called a provincial election for March 19. The Progressive Conservative party has been in power for 63 years during this century and both the Liberals and NDP want to change that. The deep-down difficulty in fighting against the Conservatives is that the Ontario culture is cautiously conservative and the Tories reflect it. Ironically, Ontario usually votes Liberal at the national level. In this issue, we look at the question of educational equality in an article written by Lyle McBurney who represents OAAIS, a provincial association of alternative and independent schools. See the story on page 5.

Canada looks for volunteers



Most of us spend a considerable amount of time in volunteer work, especially in the two areas of church and school. The Canadian government has recognized that a nation is built on such volunteer work and has endorsed a national association of volunteers. Political scientist Dr. Philip Bom, who is a researcher in the Capitol, writes about this national organization. See his comments on page 8.

A demonstration which took place in Edmonton, 2 weeks ago, in support of the people of El Salvador.

Brutal murders continue in El Salvador

by Wilma Binnema-Vander Schaaf

An ecumenical delegation, recently returned from the funeral of the six murdered leaders of the Salvadorean Opposition party, brought back a grim testimony of the strife and persecution in El Salvador.

Fr. Greg Chisholm, of Scarboro Foreign Mission Society, who also served in Peru, and one Canadian member of the delegation to El Salvador, came to Edmonton to talk about the often undisclosed facts of the Salvadorean situation. The delegation was brought into contact with four American missionary women only a few hours before these women were murdered. This occurrence and the lucid slides which Fr. Chisholm brought with him, impressed upon those attending the meeting the desperate and volatile situation in El Salvador.

Fr. Chisholm, at the meeting on January 12, said that "we cannot count on the North American press to tell us what is really happening." If for the past year or so we have been led to believe that a struggle between "leftist extremists" and "rightist extremists" is taking place with a reform-minded government doing its best to control the violence, then we have been misled, he said.

The murder and subsequent funeral of Archbishop Oscar Romero, and the violence associated with both, bore out the fact that government forces were responsible for this violence. Another example of inadequate, if not inaccurate, reporting was cited by Chisholm as the Sumpul River Massacre. On May 14, 1980, Salvadoreans who were forced to flee for safety were turned back by Honduran soldiers as they attempted to cross the Sumpul River. (The Honduran government has been cooperating with the military junta of El Salvador.) Between 300-600 peasants were murdered by the Salvadorean forces located on the opposite side of the river. (The Sumpul River borders the two countries.) The Sumpul River massacre was denied by both governments. Church sources confirmed that it really did happen.

The day of arrival for the delegation was clouded with reports of the murder of another priest. The seminary where the delegation stayed had been broken into the day before. The four missionary women were also killed that day. The facade of the Cathedral had been badly damaged by a bomb which exploded the weekend before the funeral and injured several mourners visiting the church where the bodies of three of the slain leaders were lying in state. Bishop Rivera y Damas told the Canadians that a new and open persecution of the Church had started over the past few weeks.

What concerns Fr. Chisholm, El Salvador support groups and the general population in El Salvador is that the struggle is not just an internal one. The Democratic Revolutionary Front comprises over 150 organizations, and receives the support of the majority of the Salvadorean population. The ruling junta, however, has embarked on a campaign of repression apparently with the military support of the U.S. Before Archbishop Romero was murdered he sent a letter to the US ambassador, pleading for a curtailment of this so-called aid. Two days after his death, the US House Subcommittee on Foreign Operations approved $5.7 million in military assistance.

Archbishop Joseph MacNeil of Edmonton, president of the Canadian Conference of Catholic Bishops, sent telegrams of protest to the governments of the U.S. and Canada. Letters to the Canadian government, asking them to express disapproval of the action of the military junta in El Salvador and of the military support and possible intervention by the U.S. government are being sent by Church groups and various Latin American support groups and human rights groups here in Canada. Further requests to the Canadian government concerning the El Salvador situation included a plea to help refugees from El Salvador.

Solidarity fasts were held by human rights groups in various cities across Canada. In Edmonton this fast was held over Christmas and New Year's. A demonstration march was held in Edmonton on the Saturday after the meeting with Chisholm. About 200 people marched to bring attention to the oppression in El Salvador and to the injustice of the military aid to the repressive junta in El Salvador.

VIEWPOINT

If I were to choose between Canada and Russia . . .

A Christian patriarch, who lived in the Soviet Union, recently visited Canada. He told a Canadian Christian: "It is much easier to be a Christian in Russia than in Canada."

"You must mean that the other way around," said the Canadian. "We live in a free country here. We can worship God out in the open. We are not persecuted for going to church on Sunday. It is much easier here."

The Soviet Christian assured his Canadian comrade that he meant what he said. In Russia, he said, you are either for Christ or against Christ. There is nothing in between. You know where you stand, and you know the consequences.

In Canada, he added, you have no pressure to speak out either for Christ or against Christ. You can do what you like. You can live with one foot in the church and the other foot in the world. You can get caught up in materialism and capitalism and greed, and no one will brand you as being unChristian. Life is too easy for you here in Canada, he said.

Soviet Christians must surely have a strong commitment to their Lord to be able to live such dedicated lives. They must worship Christ in secret. Distribution of Bibles is essentially forbidden. Christians most certainly do not enjoy equality with Communists.

When we think of equal rights in Canada, it usually implies our fair share of government funding for Christian education. When governments check our tax returns and discover that we have been deducting too much for Christian education for the past few years, we view that to be unjust.

Meanwhile, we worship God at will, yet we are able to enjoy the material fruits of the land. Indeed, the Soviet Christian is right. The Christian's life is better defined in communist countries than it is in the so-called free, democratic countries.

"Be ye in the world but not of the world," Scripture says. The persecuted Christian knows what that means. The martyrs of the Middle Ages know what that means. It means standing firm in the faith.

North American life for the Christian is not easy, yet it seems so easy. The United States has elected its second consecutive "born again" Christian as its President. Many of Hollywood's stars have turned to the Lord. To millions of North Americans, we live on a Christian continent: freedom to worship God, freedom to create Christian schools and colleges. But those same freedoms also allow government-operated lotteries, abortion on demand, homosexual bars and pornographic materials.

Freedom seems to be the key word in today's society: Freedom to dabble in a bit of "worldliness" with a coating of "religion," freedom to choose between big cars and small cars, freedom to build an addition onto your house or to give to a Christian cause, freedom to play the stock market or to help out with the school drive. Those are the choices which we face each day.

Indeed, the Soviet Christian is right. The choices are clear-cut in the USSR. You choose one life — for or against Christ. Most of us face a dozen or so choices per day but most of them are taken for granted.

The world out there has become just too tempting for many of us. We are all caught up in the whirlwind of materialism on a regular basis.

The subtleties of television have us convinced that pre-marital sex is okay, that divorce and adultery are acceptable, that we must have a winter vacation in the South, that we need a new car every year, that finding a marriage partner outside of the church is quite acceptable, that alcoholism and drugs (including cigarettes) is part of growing up.

Those women's magazines tell us that housework is meaningless drudgery, that choosing to remain childless in marriage is noble, that last year's dress is out of fashion, that you aren't beautiful without make-up. You can add to these lists.

That's the world folks! That is the way it is out there . . . but also right in our own homes. We face those decisions every day. The trouble is that we can so easily justify it in our own minds.

Christ or the world: we can't have it both ways. In our efforts to claim the world for Christ, we often find that the world has claimed our souls instead. Materialism has us in its clutches. We had better look upward to Christ so that we can be delivered from such evil.

Perhaps that is our problem. In a land of freedom we tend to look horizontally at the world around us, filling our shopping carts with those trinkets which seem appealing. Instead, we should do more heaven-gazing, filling our lives with Christ's love so that He can show us The Way.

—Keith Knight

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

Europe needs to search for God again

Martin Luther once asked: "How can I get a gracious God?" This was the decisive question for his time. But who today would seriously ask whether God was gracious to him? The majority of modern men, including many theologians, are not anxious about their salvation in the world to come, but about their well-being in this world. A direct experience with the divine is not one of their foremost concerns.

The modern German theologian, Dorothee Solle, who has become famous for her political theology, doesn't believe in the resurrection of Christ and is not interested in Christ's second coming on the last day.

Solle and Luther are dramatically different from each other. Luther was still steeped in Scripture, accepting it as God's inerrant Word. Solle is the symbol of modern theology's new interpretation of faith and Scripture. She shows greater affinity with humanism, marxism, and other horizontal world and life views, than with religious experience. What has led to this enormous gap between Luther and Solle?

In previous articles I have referred to the Enlightment. Once Enlightment was under way in Europe, when unbridled rationalism became king, a liberal and critical tradition began to develop among Christian thinkers. They slowly began to accept the findings of natural science of their day, without turning their criticism upon the presuppositions of that science.

The theory of evolution was no longer contested. Man found himself as one more outgrowth of a tiny planetary matter. He was no longer unique. Since he was not the image-bearer of God, his existence was explained as the results of purely mechanical and natural causes. The miraculous was denied. In course of time men came to believe that they had no experience of anything real but the physical world; and the foundations were laid for the problems and constant confusion of modern theology.

Optimism abounded. By the end of the last century, nearly all educated Europeans were convinced that man had reached the limits of knowledge of the world. What is there still to learn? The mechanistic point of view had become generally accepted. It was believed that man, by the exercise of his reason, had seized upon the truth. Man had become of age. Religion could now be shed. It had become needless baggage in a universe, in which there was no place for God. Man was evolving upward. He was making progress in every field. Everyone was waiting for the dawn of the bright new day that would surely come with the ushering in of the 20th century.

Historically, the 20th century began in 1914 with the outbreak of the First World War. The same held true for theology. Twentieth century theology began with Karl Barth. He broke with pre-war liberalism and became known as the leader of the Dialectical Theology. Many profound insights mark his works. He exalted the sovereignty of God. However, his understanding of Scripture was not orthodox, but was coloured by his reading of Kierkegaard's existentialism and Dostoevsky's pessimism.

Rudolph Bultmann was the pioneer of "Form Criticism." He believed that theology needed a philosophical basis and found it in the existentialism of Martin Heidegger, who was lecturer at Marburg from 1923 to 1928, the same school where Bultmann had his long teaching tenure from 1921 to 1951.

Bultmann was convinced that if the Bible and Christian history are to say anything to modern existential man, they must be made understandable and palatable to them by the now famous process of demythologizing. *This means that the Bible must be stripped of the humanly fabricated language of myth, which was simply an unsophisticated, out-dated, pre-scientific way of looking at things. Biblical stories must be reinterpreted to eliminate all suggestion that anything concrete happened. Miracles were explained away.

Bultmann didn't write for the common man. His views and those of his followers were expected to be understood by theologians and their followers. And they in turn were to shape people's beliefs. The school of Bultmann debunked the message of orthodoxy for the sake of reaching modern man. But the appeal was not accepted by the educated European. An American living in Belgium remarked about Bultmann's influence: "Preaching that de-mythologizes the Bible also empties the churches."

The "post-Bultmannian" school has more to offer than Bultmann himself. They believe that there is more to say about Jesus than merely that He existed. Gerhard Ebeling at Zurich said in *Word and Faith*: "The fact that we cannot, as the 18th and 19th centuries imagined, reconstruct from the sources a biography of Jesus surely must not be confused with the idea that the historical Jesus is completely hidden from us behind the New Testament witness and totally unknown to us."

Contemporary theology aids the development of Europe's spiritual wasteland. Why should people listen when the trumpet doesn't give a certain sound? Many churches stand empty or are poorly attended because leaders have rejected the faith of the fathers. Europe needs another Luther, who dares to raise the question, despite all modern theology's opposition: "How can I get a gracious God?"

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LETTERS

Small church wonders what happened to "calling"

Dear Sir:
It was with great interest that I read the article by Mr. Carl Tuyl, (Big churches vs. little churches, Oct. 31). I happen to belong to a small church. (Years ago I also, like you, Mr. Tuyl, belonged to a big church.)

At this point, I do not want to question the wisdom of a splitting up like a church as the one in Barrie, because the church were I belong did not come into being that way. In all probability, it came into being by the big church which sent his field men all over Canada, to assure the idea of the federal government to spread the emigrants over this entire country, rather than have them come together in the big centres. Of course, if they had used common sense and had not taken the government orders too seriously, they would have gathered the emigrants all in the big centres and we would not have had the trouble of the small churches: Troubles. Yes they have a lot of troubles. You are so right when you stated: "There are legitimate questions about financial stewardship, but even more serious questions must be raised about their spiritual conditions. At the start, they often lack the variety of gifts, resulting in much concord because there are not sufficient challenges. Once a contention arises (which is inevitable), the small church often lacks the wisdom to deal with the divided opinions, and because of limited membership, the congregation itself becomes divided." Small churches (this might surprise you), tend to overburden their ministers, loading on him all kinds of responsibilities for which there are no other qualified persons. The minister often works without support in an isolated manner, and pastorates are usually of a short duration.

I can agree with you on all this, with the exception that there are no sufficient challenges.

You further stated, that in the light of that comparison you and I would say the biggest percentage of the CRC ministers have a preference for bigger congregations. Personally, a lot of other church members also think that, there are a lot of other reasons which you conveniently left out, because then you would come to the big question of "calling," or in Dutch, "roeping."

Is it only your statement about the small churches which you and your colleagues prevent from accepting a call to a small congregation? A minister once told me this excuse: "A minister's talents were often such that he could serve the Lord much better in a large congregation." I hope the Lord agrees with that statement.

Is it also not a matter of economics and everything that comes with it? My personal opinion is that the small congregation has been abandoned for all the above reasons, and that there is very little left of a "roeping" in our denomination as soon as it involved a small congregation.

You mentioned in you letter, Schuller's Crystal Cathedral. It is probably supported the same as with Humbard's Cathedral of Tomorrow, by a lot of people who are members of small congregations in the sticks which are vacant for half of their existence. As I have stated, our congregation did not come into being by splitting a larger one; it simply did not grow very much because it was not placed in Western Canada or Toronto—Niagara Peninsula. Sometimes we get the impression that it is more or less expected that we pull up our roots and move to the above centres. It must be frustrating for a Home Missionary that after years of hard work to establish a small congregation, and then leaving it for another field, to find out later that the congregation did not grow very much anymore and is now vacant for long periods of time because few are willing to serve it. Yes, we are vacant, we have a hard time getting a minister with at least a little bit of experience and if we have one, generally for a very short time and with no experience at all, then the listeners come from the centres mentioned before. They have something to offer them: some sort of a superior feeling. And, if the minister preaches to their liking, and has the right attitude about unions, etc., then he is called and of course accepts. Once more, we go for a long time of vacancy, just when some of our young people are coming back from the big centres and are settling in the smaller town. Just when our youngsters are growing up and need a minister. But then as you stated, there are not sufficient challenges. Questions must be raised about their spiritual wisdom. Yes, you are so right: what do we really need a minister for?

M. Woertink,
Renfrew, ON

Appreciates young authors

Dear Sir:
It's refreshing to read a publication that includes fiction and poetry along with its more news oriented pieces. We are very pleased as well, to see that you are encouraging 'budding young authors' in your "Canis, the Robot" column.

Barbara Hudspith,
Hamilton, ON

Remove magnifying glass from sexual sins

Dear Sir:
A writer from Bloomfield asks himself, "Why homosexuality is punishable by death?" If he reads Leviticus carefully, so was incest, adultery, consulting with a woman with a familiar spirit, Sabbath-breaking, etc., etc. Sodom and Gomorrah were destroyed because of a lack of ten righteous people. Are heterosexuals righteous? Think about it. If Abraham prayed down to five, God would have spared those two cities. Only true believers are righteous. Homosexuals must practise lifelong self-denial, or repent when through weakness they fall into their sin. Romans 1 talks about purpose leave the natural use of the opposite sex. All sin is forbidden in God's theocratic kingdom. Homosexuals are that way because of orientation. It is no more chosen than is heterosexuality. Only in the case of the rare bisexuals can one speak of a choice. Let God judge heterosexuals, homosexuals, and bisexuals! Let us stop holding a magnifying glass above sexual sins! As long as Satan can keep us busy with the sins of others, we fail to be aware of our own filthy rags. I pray to the Lord to deliver and set homosexuals free. Let the *Pharisees* do the stonethrowing!

Peter Tensen,
St. Ann's, ON

Christian pressure groups inappropriate

Dear Sir:
Re: Ben Vandezande's article in *C.C.*, January 30, 1981, entitled, "And We Have Compassion On Them."

Subject article informs us that the final report of the North-South Task Force is now in print and up for public discussion. So far, so good. But then the article goes on to suggest that the churches should get in on the act: order copies, organize a committee, discuss the content, share it with the congregation, contact their M.P. and the Task Force members to make their (the church's) views known. In short, turn into a pressure group.

Although I don't disagree with Mr. Vandezande's aims, I thoroughly disagree with his methods. As a Christian, I reject such a call outright. The mandate of the Christian church is not political. In addition, pressure tactics are essentially non-Christian.

Is Mr. Vandezande trying to manipulate the churches? A Christian political movement ought to attract its own membership but not claim the church.

John van Veen,
Windsor, ON

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Church Page

Pastoral Pondering

Will they or will they not?

The Polish people must really feel the tension as the Soviet Block powers encircle them, ready to invade their country at a moment's notice. They are well aware of the fact that the few hard-won freedoms they have, can and will be taken away from them, once the tanks start rolling.

Let us never forget that the communist powers have mandated themselves to conquer the world and to put all the countries of the world in their grip, be it by means of trade, culture and politics, and if all else fails, pure brute bullish force.

Under communism there is no tolerance for individual rights or liberties. You are born into the state, you are raised by the state and you serve the state. Faith in God is crushed outright. All news is distorted and slanted towards the communist ideology. Under a communist system, the few rich live in luxury and the poor must grovel for the basic necessities of life for their entire lives.

The communist powers, unfortunately, have never learned how to govern a free people. Any power that must subject its people by force, fear and intimidation will sooner or later crumble at its very foundations.

Let us pray diligently that the iron curtain across Europe may soon be lifted and that the voice of the gospel may also be heard within the walls of the Kremlin.

Bethel Chr. Ref. Church, Brockville, ON

All's well that starts well

Strathroy

Our new form of marriage states that in putting his blessing on a marriage, God intended that would provide:

- a context within which husband and wife can help and comfort each other and find companionship;
- a setting within which we may give loving and tender expression to the desires God gave us;
- a secure environment where children may be born, and taught to know and serve the Lord, and
- a structure that enriches society and contributes to its orderly function.

When these purposes are prayerfully pursued in union with Christ, the kingdom of God is advanced and the blessedness of husband and wife assured.

We hope that all young people and young adults share this Christian ideal. In the matter of love, sex and marriage we are all very much involved. The Christian church is deeply affected by good marriages, because it promotes love and harmony between the couples and the families of the couples, as well as the families of the church. The Christian church would also be deeply affected by bad marriages because they promote disharmony and trouble and misery, in all directions.

Much is said about it and more will follow. The point now is: a good marriage needs thorough preparation spiritually and physically before two people are mature enough to exchange their vows before God and his people. (More later).

Westmount Chr. Ref. Church, Strathroy, ON

Vancouver

For quite some time the elders of First Church have concerned themselves with and worked on basic guidelines to be used for wedding occasions requested by members of our church. Our concern is not just to set up some rules and laws, but rather to draw everyone's attention to the fact that Christian marriage is the Lord's blessing for life in the home. We seek this for everyone involved and have therefore drawn up these basic guidelines.

Guidelines to be Used for Those Requesting Marriage in First Church

- Christian marriage, which is a way of life expressing loyalty, love, and trust to the Lord and each other, is solemnized in a joyful ceremony in the church. For this reason, approval for granting a marriage to take place in the church shall be the decision of the elders of First Church.
- Those who are considering marriage shall give a minimum notice of 4 to 6 months to the pastor. The pastor shall forward this request to the elders at their next meeting.
- In addition to the counseling on Christian marriage by the pastor, the couple shall have an interview with the elders or a group of elders (to be decided at the discretion of the elders).
- The basic standard for Christian marriage shall be Article 69 of the Church Order: "Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord; and ministers shall not solemnize marriages which would be in conflict with the Word of God (Article 69, a, c)."
- The following requirements shall be maintained: a course in marriage instruction (presented either by Bethesda Cascade or by our church); a course in basic Christianity and church doctrine (if one or both are not professing members); and an awareness of and further growth towards a mature commitment to Christ as Lord and Saviour, as well as a faithful response to the Church.
- Common law marriages shall not be condoned for such relationships conflict with the biblical teaching concerning the permanent relationship between a husband and wife, solemnized before God and his people. Where such cases occur, the elders shall decide on the action to be taken in order that Christian discipleship and marriage may be the result.
- In the matters of remarriage of those separated and divorced, the elders shall use the guidelines recommended by the Synod of the Chr. Ref. Church, (see especially the decisions of Synod, re: divorce and remarriage: 1956-7; 1971; 1973; 1975; 1976; 1977; 1980). Each request shall be considered individually for decision.
- Reports concerning the above points shall be submitted to Council for the information of its members, and to the congregation of First Church, if applicable.

First Chr. Ref. Church, Vancouver, BC

Oshawa

We are very much aware of the secularization of our modern society which also comes to expression in the shallow content/meaning of the Civil Marriage Form as prescribed by the Ontario Government and the ease with which such a bond can be and is broken.

The Consistory expects its pastor to set forth clearly, the Bible's standards concerning marital life in his preaching and teaching and its elders to pay heed to these matters at family visiting.

The Consistory, furthermore, wishes to remind parents of their God-given obligation to instruct their children regarding the kind of marriage, homes and families we are to build.

Parents ought to take plenty of time to discuss with their children, the Christian motives and standards for choosing a life-partner. Parents must make their sons/daughters aware of the importance of mutual love and understanding, compatibility and personal commitment in choosing and accepting a Christian life-partner. Such open and honest discussions must take place between parents and children long before the actual dating time arrives.

Because a Christian may only marry in the Lord, he/she, therefore, ought only to marry a person of the same commitment to Jesus Christ, preferably of the same denomination. Marriage concerns not only the well-being of a man and a woman but it also affects the quality of the church and family life. Failure to obey God's guidelines is disloyalty to the Lord, a breaking down of the Church and causes grievous consequences to both partners and their children.

The Bible clearly teaches that dating or going steady with an unbeliever is contrary to God's will. "Do not be yoked together with unbelievers, for what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?" (II Cor. 6:14).

In regulating the requests for the performance of an intended marriage, the church Consistory assumes the reponsibility whether or not to solemnize the wedding. The church has therefore set forth a specific procedure.

- Anyone wishing to marry in our church must contact the pastor/district elder a *minimum* of three (3) months prior to the date of the wedding and preferably before the wedding date has been set. Exceptions will be dealt with for exceptional reasons only. It is deemed advisable that the couple meets briefly with the pastor and the district elder, who will bring their recommendations to the Consistory, taking into consideration the couple's commitment to the Lord and their lifestyle. The Consistory, in consultation with the pastor and district elder, makes the final decision.
- The pastor will discuss pre-marital counseling and other guidelines with the couple at the time of the request for permission to be married. It is recommended that the couple meet with the pastor for a minimum of four sessions, dealing with the couple's relationship with the Lord, their place within the church, their relationship with one another, expectations for their marriage, responsibilities and roles of husband and wife, compatibility, stewardship, personal and family devotions, sexual understanding, children, and wedding ceremony and celebrations.

It is assumed that the celebrations following the wedding ceremony are distinctly Christian in character and atmosphere. Alcoholic beverages, if used at all, should be served only in strict moderation. Open bars constitute an invitation to excess. Careful preparations of a wedding reception/celebration will help maintain a joyful and Christian atmosphere.

Intercourse is reserved for those who are married to one another. (Heb. 13:4). In case of pre-marital intercourse, the couple is to confess their sin before God and seek forgiveness.

- A 'Form of Marriage,' as adopted by the Chr. Ref. Synod, or a similar form acceptable to the consistory, will be used at wedding ceremonies. Couples are to acquaint themselves thoroughly with the wording and implications of the form.
- Marriages between a Christian and a non-Christian will not be solemnized in our church, nor by our pastor in another place.
- It is expected that a member from our or any other denomination displays, among other signs, a Christian lifestyle and faithful church attendance if he/she wishes to marry in our church. Upon a favourable decision by the consistory, the pastor will proceed with the necessary arrangements and with the officiating of the wedding.
- The following is a list of recommended books for couples to read: The Holy Triangle, Joel Nederhood, Baker Book House; I Married You, Walter Trobisch, Harper and Row (Fitzhenry); I Pledge You My Troth, James H. Olthuis, Harper and Row (Fitzhenry); Sexual Understanding before Marriage, Herbert J. Miles, Zondervan (Mitchell); Everything You Need to Know to Stay Married and Like It, Bernard R. Wiese and Urban G. Steinmetz, Zondervan (Mitchell); Two Become One, J. Allan Petersen, Tyndale (Mitchell).

It is the aim and prayer of the consistory that these guidelines may be useful to persons seeking a marriage partner and/or to be married for personal happiness and for the honour of God.

Zion Chr. Ref. Church, Oshawa, ON

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Church News

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Called

—to Holland Marsh, ON, Rev. John Zantingh of Dundas, ON.

—to Edmonton (Ottewell), AB, Rev. William Vander Beek of New Westminster, BC.

Declined

—to Brampton (Immanuel), Rev. Jack Quartel of Ottawa (Calvin), ON.

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ONTARIO '81

Education may become an issue in Ontario's election

Ontario Premier William Davis has led his minority conservative Government into a Spring election, called for March 19. *Calvinist Contact* will publish a series of articles between now and then on some items pertaining to this election. One of the major considerations by Reformed voters is whether or not to support a party which has consistently refused to provide educational equality for Christian schools. This first article deals with that question.

By Lyle McBurney

Mr. McBurney is executive director of the Ontario Association of Alternative and Independent Schools (OAAIS), a 116-member coalition of several kinds of schools that advocate public recognition and funding for independent schools.

ELECTION Important legal agreements, signed by Canada with the consent of the provinces are: the 1948 United Nations Universal Declaration of Human Rights, the 1959 Declaration of the Rights of the Child, and the 1966 International Covenants of Human Rights, Each affirms the solemn duty of the member states to provide freedom of religion, freedom of thought and freedom of association for the individual, group, and institutional life of their citizens.

Education clauses bind countries to provide free schooling for all children, the right of parents to choose the kind of education their child shall receive, and the right to patronize schools "not established by a state authority." The Ontario government's refusal to permit education tax-dollars to go to non-government schools restricts or eliminates choice for many people and is clear discrimination as defined.

It took Canada ten years to sign the International Covenant of Human Rights which is more explicit than the earlier documents. The Covenant for example, enjoins states to make sure the enunciated rights are exercisable by whatever practical or legal measures are needed. UNESCO'S 1960 Convention Against Discrimination in Education is unsigned by Canada twenty years later!

One clause of that Convention says "... while respecting the diversity of national education systems, (UNESCO) has the duty not only to proscribe any form of discrimination, but also to promote equality of opportunity and treatment for all in education."

Before signing, the federal government reaches accord with the provinces through discussions with the provinces' Council of Ministers of Education. Is Ontario's powerful position in CMEC the reason why the UNESCO Convention is unpublicized and not on the CMEC's or federal agenda?

The 1979 Report of Canada on Implementation of the Provisions of the Human Rights Covenant, says "The Government of Canada is answerable to the international community for non-compliance ... whether the non-compliance occurs in a field under its jurisdiction or that of the provinces ... the implementation of the provisions of the covenant, generally falls under the jurisdiction of both levels of government."

Ontario and New Brunswick are the only provinces which do not recognize the public service role of independent schools in any degree. Ontario has 465 such schools and 75,000 students, compared to 270 schools and 43,000 students in 1971. About 65 percent of these have freely confessed religious roots — Anglican, Baptist, Jewish, Lutheran, Mennonite, Presbyterian, Reformed, Roman Catholic, United Church of Canada, etcetera. In practice most schools serve an interdenominational student body.

About 160 schools meet special needs or represent alternative educational philosophies, approaches, and teaching techniques, not usually available from a board of education.

Catholic education has a public structural place in Ontario through provisions of the BNA Act, but only to Grade 10, due to a perversely narrow interpretation of the Act. The anti-Catholicism of that restricted view seems less virulent than in the past, but the accomplished secular spirit of our times also militates against extending Catholic public school support, or the recognition of any other school system.

Framework for justice

The ideological consensus which once provided the foundation for the protestant public school system has changed with the emergence of the pluralist society which leads to a question: Is Ontario's 113-year-old framework which was erected for the simple social cleavages of its day, just or appropriate for the Ontario of the 1980's? Those who defend uniformity in education or believe in the utilitarian ends of a government school system say "yes." Those who believe a pluralist society should have its educational reflection, promote the concept of publicly sanctioned diversity in education.

What is the response of the Reformed Christian community? First, it will seek biblical guidance in relation to its political duty to do justice. The absence of a principially-Christian political party means the problem must be addressed wholly in the domain of the secular parties as far as the March 19 voting day is concerned. The Progressive Conservatives say "no" to supporting education alternatives. Whatever sympathy may exist in the caucus it is muted due to the former Minister of Education, Premier William Davis', strongly negative opinion.

The Opposition says "yes" with qualifiers. The Liberals imply a partial grant. The NDP says alternatives should be within one system to do away with class bias which favours the wealthy over the poor in exercising a choice of schooling.

A non-partisan, candidate-by-candidate approach, to find those who will put justice concerns ahead of popular opinion or party edict, is advocated by the Ontario Association of Alternative and Independent Schools (OAAIS). There are several swing-ridings, that could change hands if independent school supporters and their friends voted in concert.

It should not be assumed that would lead to a change of government, but it might add to the legislature a few more MPP's who see the pivotal importance of dealing with discriminatory practices in institutional life, wherever it occurs. As the engine of culture, education has singular importance in the development of a just and tolerant society and should be a prime voting determinant.

Responsible Christian political thought and action cannot focus exclusively on the financial penalties laid against Christian schools or other Independents. It will also be concerned that freedom of conscience in education be available to all Ontarians — including those with whom we may disagree in basic life perspectives.

The Biblical word to free the oppressed, as it applies to education, calls us to face the question publicly and on behalf of all parents and tax-paying citizens, regardless of where their educational loyalty lies. Let's do that decisively on March 19.

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You and your mind

by Wally Goossen

There was a time when I thought nervous disease was the worst illness a person could have. But I have seen and heard of people with far worse problems. What about the young man who is bald from cancer treatments? What about the twenty-two-year-old man who has to be on a dialysis machine several times a week because his kidneys are not functioning? What of the young woman who is taken from her husband and children by cancer. Sometimes these unfortunate people show us incredible courage.

Recently, I saw on television how a young man, born with one leg, was playing football and basketball with normal people. In spite of this great disadvantage, he still won 13 letters in sports. And look at Terry Fox's marathon run. But the best part of it all is that you and I can be capable of the same heroism.

We, too, can bear the pain and put up with discomfort and live triumphant lives in spite of our illness. We don't have to be cured before we can be useful.

I have many times prayed that God would give me a final healing, a total victory and I believe in time, He will. But I will not pray for it anymore. Rather, I will pray for grace to bear the pain and courage to live a normal life in spite of nervous problems.

And you too, can be a hero of the faith by accepting your position in life and living triumphantly with His help.

★ ★ ★

Bill was adamant. He wasn't going to leave the house. Bill was housebound by a nameless fear which he vaguely recognized as the fear of death. His unspoken words were, "What if my system collapses, if my body fails me?"

It is not surprising that he did not trust his natural functions. They had failed him once and he had a nervous breakdown. Now, whenever he walked down the street, his nervous symptoms played havoc with him. The building seemed to be falling on him. The sidewalk beneath his feet seemed to be moving. No wonder he didn't want to leave the house.

Bill is only one of thousands who are housebound. It happens frequently that women who stay at home a lot and have little reason to leave the house become housebound.

But as a member of Recovery, Bill knew that the buildings were not really falling on him. It was a nervous symptom. He also learned at Recovery that feelings were not facts. If he thought or felt he was dying, it did not mean he actually was.

Nor were his physical symptoms, trembling legs and arms, a churning stomach, dangerous. They were only uncomfortable. He knew he had to retrain his mind by using his body. He had to put his legs to work and get out of the house. Then as he walked along and nothing happened to him, his mind would begin to believe that his nervous system was reliable and that his symptoms were uncomfortable but certainly not dangerous.

He finally did go out and day after day, it became easier and his symptoms lessened as his mind gradually learned to think secure thoughts.

Even his fear of leaving the house vanished.

★ ★ ★

"This is the day that the Lord has made; rejoice and be glad in it." Not much chance of that when we are full of fears and depression, is there? But we can rejoice even on the worst days if we stop to count our blessings. No matter how bad an illness may be, there is always something in our lives which is right and good.

On several occasions when I wanted to thank God for something I couldn't think of what to thank Him for!

I was taking my family, my food, my clothing, my friends and my Saviour for granted. It had not occurred to me to be grateful for these matter-of-fact things.

Cheerfulness can do more for a nervous condition than medicine. We are not helpless victims of our problems. We can praise God on the worst of days and turn it into a cheerful day.

PASTORAL COUNSELING

Make life an adventure — set a goal

By Rev. Ralph Heynen

I feel introspective today for this is the 47th anniversary of our marriage. That's not a big event — not normally a time for celebration. Today is pretty much like every other day, but it calls to mind the passing of time. We ought to view the passing of time — ten years, twenty years, fifty years — as an adventure. Each year we write a new chapter. There are good days, days of prosperity, times when life seems to be going very smoothly and successfully. Then again, there are days of suffering, moments of sorrow, and times of frustration. But we move on in this great adventure of living.

I believe it's good to look at the changing years in this perspective. For what is time? Time is, in an objective sense, a succession of minutes and hours, of weeks and years. God created everything in the setting of time, although He Himself dwells in eternity. Time is measured by clocks and calendars. But the *real* essence of time is not a measured sequence of minutes. It is, rather, the contentment of these matters. The hours you spend in the hospital waiting while a loved one is in the operating room are certainly much longer than the hours you spend at a Christmas party. For many people, the hour they spend at church seems rather long. We need to gain a better perspective of time — not just time as it is measured by the clock or the calendar, but the use of our time.

We shouldn't think so much of the time that has gone by, and the hours we have already spent. There are people who are so pressured by time that they are controlled by it. They become slaves to time. Time has become their master. We are not just bodies, functioning in time — we are spirits that use time. Time is given to us as a room in which to do our work. People who must be in a hospital for a few months, young men who are drafted into the service of their country, may consider these months or years as wasted years, a period of time that is lost. But whether this is time lost or wasted depends on the attitude that they take. Being in a hospital for a few months could be months spent in spiritual enrichment and character development. Time, in itself, is not the important thing. The important thing is the attitude that we take towards time.

Someone has said that we live in deeds, not in years; the thoughts, not the heartbeats; in feelings, not in figures on the dial. The greater part of the 20th century has gone. In another 20 years we will move into another century. In some respects this has been a ghastly time in which to be alive. Man's time on this earth during these years has been filled with devastating wars, depressions, political upheaval, social changes. We're living in a world of atomic energy and atomic weapons and hydrogen bombs. There are all kinds of horrible means of destroying each other.

It's later than we think. Science has created a world in which Christianity is a definite *must*. How anyone dares to live in this world with all the threats that hang over our heads and not have faith in God for the future, is something I can't fully understand. We do need faith in a time like this.

It's good to work by a schedule. Most of us do not schedule our time as well as we might. We could accomplish more and work better if we would schedule our time. But, of course, there are people whose schedules have become cruel taskmasters and they are driven and dominated by them. This is not healthy. Such means of regulating our lives must always be flexible enough to allow for change, for we're constantly being driven by the passing of time. This makes our work seem like drudgery. In that state of mind, there can be no joy in working. The only joy would be in finishing a task.

There are lessons to be learned from people who have been laid low through illness or accident or some other experience in life. They can't go about their work; they can't move about as they would like to. The hours and days are spent moving about very slowly. But the value of this is that such a person can use these hours to grow and develop. I know people often complain about being bored and about time going so slowly. But we ought to avoid this attitude. Use your time well. Learn to use it without tension. Avoid doing things that you don't necessarily have to do, but do things that are meaningful and full of adventure. It is good to have time to do what we like to do.

It is good that we do not know what lies ahead. God unfolds His providence for us just one day at a time. We don't even know what tomorrow will bring. In fact, we don't know what the rest of the day will bring. We cannot walk with giant steps — we have to take one step at a time. One day at a time is about the span that we can take. And that's a God-oriented span — the rising of the sun and the setting of the sun. Experience has shown that man cannot long endure if he doesn't honour the pattern of taking life one day at a time. People soon lose their physical health, or they break down emotionally if they try to break the rhythm of life. They will suffer consequences.

There is a great deal of restlessness and boredom in our society. One psychiatrist said that the greatest illness of our time is our aimlessness: Living without a goal. Wealth, fame, power, self-gratification may beckon . . . But if you reach these goals, what have your really attained? You haven't attained a thing! You need something that satisfies the deeper needs of the soul.

Setting a goal, having an ideal, moving towards a purpose, that's what makes life worthwhile! Part of the adventure of living is that we have such a lofty goal that life becomes exciting and each day brings something new towards which to move. We used to read stories about people and at the end of the book it usually said: ". . . and they lived happily ever after." That may sound a little corny in today's world. But isn't that the way life ought to be? We should live so that our marriage, our family, our work, our life in the community, the church, are adventures in living. If we have goals, purposes, it will be really worthwhile.

I'd like to encourage you to live that way. This is what makes life exciting! And when you reach three score years and ten, there is still an excitement in living! Because you still haven't fully reached the goals and ideals that have been before you all these years.

THOUGHT FOR THE WEEK:

I do not ask for a life without dangers, but for inner strength to face them;
I do not need to be free from pain, but to have the grit to conquer it;
I pray not for days without tension or nights without fear — but for the grace to rise above them;
I look not for success alone, but for the courage to see where I have failed.
I do not want joy for myself alone, but a willingness to touch others;
I will not be content to walk the lowlands, but God give me some mountains to climb;
I ask to see myself as I am, but more than this — to see the greatness of my God and to feel His love.
Forbid that I should be a coward, Lord; help me to link my arm in yours and move ahead each day.

The Adventures of the Jolly Baker

by W.G. Vandehulst

113. The evil doctor slid down off the oven and hurried along the hallway to the main hall of the palace. He wanted to know what all the noise outside meant.

In the large hall a group of soldiers had gathered. A captain was telling them, "Arrest all the cooks, bakers, helpers and servers in the kitchen. Every one of them. We'll find out who poisoned the King's food. Hop to it, men, and don't let anyone escape!"

Poisoned? The phony baker froze in fright. What had happened? The King poisoned? Arrest the cooks, bakers . . ? That meant him. He heard one of the soldiers say, "I thought the King's head exploded when he bit into that raisin bun bomb. What a bang!"

114. Raisin bun bomb? What could have happened?

The evil doctor fled. Frantic with fear he raced back down the hallway into the kitchen. Had they spotted him already? Oh, where could he hide?

Hurry, hurry! There was no time to look around. He hopped onto the stove and climbed up the chimney into the wide hood over the stove. There he found a dirty, sooty beam to sit on. He was well-hidden here. What could have gone wrong?

The soldiers entered the kitchen. No one. "Let's go," said the captain. "You two stay here to keep watch."

The two soldiers saw some of the leftover buns standing on a table. "Would you dare to taste one of those bewitched buns?" asked one. "Not me," said the other. "Me neither."

115. Baker Bumble was still sitting on top of the medicine cabinet dozing peacefully, his hands folded across his belly. Dusk was slowly settling on the lab.

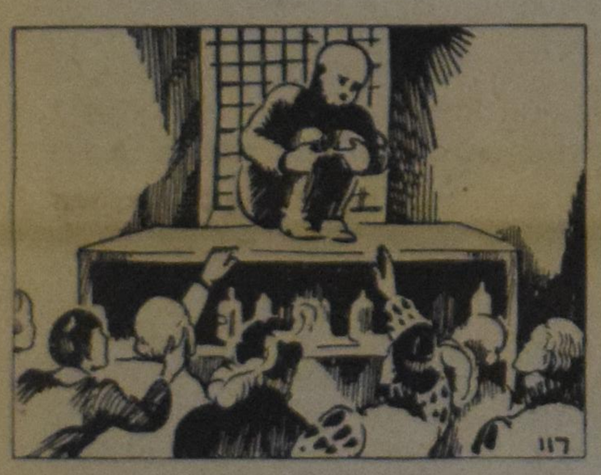
He was caught up in a wonderful dream. He was back in his lovely little bakeshop with its front step and overhang. He stood looking out over the half-door, listening to the birds. Then the little prince came riding by on his pony and asked, "Baker Bumble, could I please have one of those delicious raisin buns?"

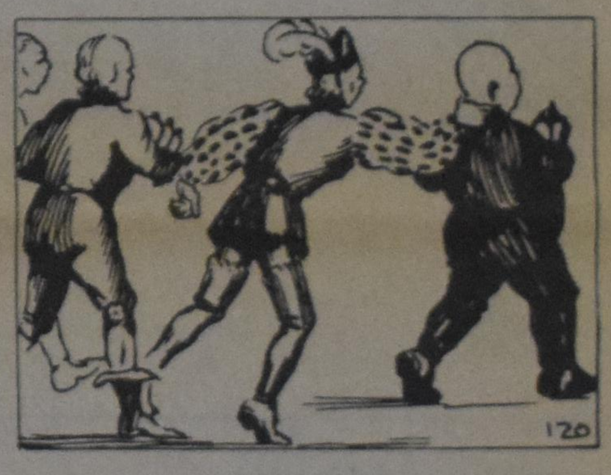
"Of course, my boy, of course. They're so fresh, they're still warm. Just a minute." He hurried back into the shop and pulled the tray out of the oven. But it was filled not with crusty brown raisin buns but with small bottles of reddish medicine.

116. Startled, he fell back onto the old basket beside the oven. Suddenly the little prince was gone and a sea of strange faces wearing gold caps pushed through the front door, shouting, "There he is, there he is!"

Baker Bumble woke with a start. Where was he? In a dark church on top of a cabinet? Oh no, now he remembered: he was in that spooky laboratory. His cozy little shop was far—

"There he is!" There it was again—that shouting from his dream. How could that be? Puzzled he turned to look through the window behind him. What was that in the bushes and on the path?





117. "There he is!" The crowd, led by the gold cap, had spotted the fat baker sitting with his back against the window, and having wakened him with their shouts, they pushed their way into the lab.

"Doctor, doctor! You must come—immediately!"

"Me? What for?"

"You must save the King! Hurry!"

"B-b-but what must I do?"

"Hurry, doctor, there's no time to waste! Come down! What are you doing up there?" demanded the gold cap. "Come down this instant. The King has been poisoned. He needs medicine. You must save him. Quickly!"

"Give medicine? Me?" Baker Bumble became so frightened that he quickly pulled his legs up onto the cabinet.

118. "Come down! Come down!" shouted the crowd. They righted the tipped chair and pushed it against the cabinet. Two, three jumped onto it at the same time and seized the frightened doctor. One lackey climbed onto another's shoulders and also tried to grab Bumble.

"I'm coming, I'm coming," moaned Bumble. Turning over onto his stomach, he began to lower himself onto the chair. Hands reached for him and tugged. Arms flailed. Three, four men tipped over, chair and all, crashing to the floor. Fortunately, Baker Bumble fell on top of them.

"Hurry, hurry!" urged the gold cap. "The King is fading fast. Every moment counts!"

119. "But I . . . but I—" sputtered Bumble.

"Make sure you take along some miracle medicine for the King," cried one of the ladies in the crowd. "Here, is this good? How about this bottle and this one?" she thrust three large bottles into Bumble's hands.

"What about this salve?" asked a tall lackey. "And here's some black syrup."

On all sides people began helping the doctor pick out medicines. Soon Baker Bumble couldn't hold another jar or bottle. He tried again to tell them that he was no doctor and that he understood no more about all these strange medicines in the cabinets than they. But no one listened.

120. "Let's go, doctor!" cried the gold cap. "You must have enough medicines now. Help him carry some of those bottles, you men. Come, doctor, if we get there too late and the poison has done its work, it will be your fault!"

"My fault?" panted Bumble, almost dropping his load of bottles. "My fault? I'm not even a d—"

"Hurry, hurry!" The crowd pressed around him. The gold cap seized Bumble by the neck and pushed him forward. "You slowpoke pillpusher! We're trying to save the King."

Pushing and shoving, the crowd spilled into the garden. Baker Bumble in their midst. Others, carrying more bottles, clamored and milled about him.

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Canada's volunteer sector grows

by Philip C. Bom

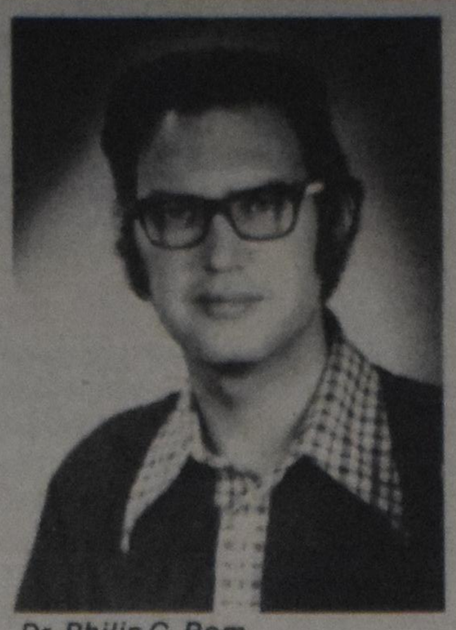
Dr. Bom is a political scientist living in Ottawa.

Christian people are and should be involved in the voluntary sector. Most of our readers are active in religious and educational associations.

The National Voluntary Organizations (NVO) held its fourth consultation conference in Ottawa on January 30-31. It is a coalition of about 120 voluntary associations, ranging from religious and educational to health, human rights, youth, natives, and women's organizations. Since the first meeting in November 1974, the two main goals of the NVO have been to develop cooperation among the national voluntary organizations, and between the voluntary sector and the government.

About 150 people attended, 50 of whom represented the federal government. The attendance of four Cabinet Ministers and the Senate leader indicates the priority the government attaches to closer relations with the voluntary sector. In 1974, the government established the National Advisory Council on Voluntary Action. Their report, *People in Action*, was published by the government in 1977.

The NVO advocates income tax reform to encourage charitable giving. In 1978, it recommended to the federal government a 50 percent charitable tax credit. Their campaign *Give and Take* was interrupted by two general elections. The Minister of Finance is sympathetic, but the government is reluctant to extend tax credits, because it seems regressive. The NVO has also championed a broader definition of "charitable" to include political



Dr. Philip C. Bom

advocacy for tax deduction purposes.

Workshops at the Consultation '81 Conference dealt with the *Give and Take* campaign, voluntary training and development, community economic development, bilingualism in voluntary organizations, and government funding of non-government organizations.

Discussion groups dealt with priorities and future action, such as the need for advocacy and the problem of autonomy. There is a desire for a more visible national co-ordinating organization. However, several representatives were reluctant to give a more central structure and role to the NVO.

There is also the fear of financial dependence on the federal government. Other priorities are: improving communication among and information about the voluntary organizations; continuation of the effort to broaden the definition of charity; and consideration of the forthcoming non-profit corporation legislation.

A general session dealt with "Towards An Effective Working Relationship with Government," followed by group discussions. Cabinet ministers and people from different departments participated, especially the Secretary of State Department, which is responsible for the voluntary sector.

Historically, voluntary organizations in a Free Society exist outside of government. That is why they are called non-governmental organizations (NGO's). To build a New Society, the Liberal Government needs the NVO's to embark on an alternative society. NVO's are encouraged to participate in the building of a "participatory democracy."

In his address to the Conference, Secretary of State, Francis Fox stressed the need for joint endeavours, joint approaches to build a "sense of belonging to Canada ... I feel that the national voluntary sector has a great capacity to assist in the creation of this fuller Canadianism . . ." The Minister announced the establishment of a resource centre of information. He also reorganized the Community Groups Program to be renamed the Voluntary Action Program. This program will act as a liaison with the NVO's and "co-ordinate the development of a new, comprehensive voluntary action policy within the government . . ." According to the Minister, "We are on the threshold of a renewed relationship."

The Honourable David MacDonald, the former Secretary of State in the Clark government, in an after dinner reflection, stressed the need to understand the real roles and limits of government and the NVO's. There is also a need to see the relationship in the broader context of trends and tensions in society. He looked forward to real communication and more intimate relationship (good marriage), between government and the voluntary sector.

An effective relationship will only work if both recognize the distinctive freedom and responsibility of the private and public spheres of society. If not, the voluntary sector, like the economic sector (business-labour) will be directed by government toward a Guided Democracy.

As a Christian people, we are, probably more than other Canadians, actively involved in voluntary action, such as education, labour, political and religious organizations. About 15 percent of the Canadian people are volunteers (in religious service: 26 percent; educational: 16 percent; social welfare: 32 percent; and political: 4 percent). Our financial contributions to charitable causes, including education, are high.

Unless the charitable definition is broadened we could lose our charitable status for income tax purposes under the new legislation. Our international Christian school association, such as the three districts of Christian Schools International, should become involved to broaden and defend the charitable foundation of Christian education. We could help define and defend a right relationship between the voluntary organization and government in a pluralist society.

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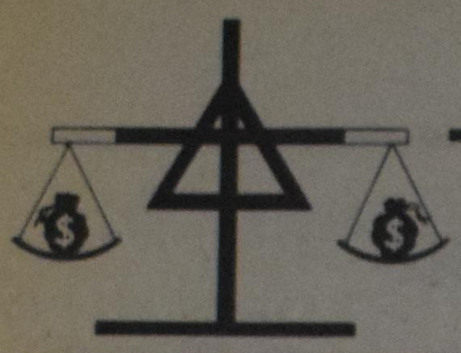

Who controls the church's purse strings?

by Carl D. Tuyl
C.C. Contributor

In 1977 the Synodical Interim Committee of the Christian Reformed Church — to which I shall refer hereafter by its somewhat distasteful acronym SIC — engaged the certified public accounting firm, Seidman and Seidman, to make an independent review of the internal controls used by the denominational agencies for the receipt, disbursement and recording of their funds.

SIC came to the conclusion that most of the recommendations of Seidman and Seidman required more in-depth study, and reported to the Synod of 1977 that it wanted to be mandated to submit a final report with its evaluations and recommendations to the Synod of 1978.

The Synod of 1978 was asked to acknowledge the importance of providing maximum assurance concerning the safeguarding of denominational funds and other assets and to request all boards, agencies and committees to work together with SIC in implementing new procedures where needed to improve internal controls. The Synod of 1978 adopted the motion: "that a Denominational Financial Policy Manual be developed..." This manual was submitted to the Synod of 1980, and it is recorded in the Acts of Synod, p. 421.

It is an impressive document which not only gives evidence of the dedicated work of the committee which composed it, but which also betrays the influence of the original consulting firm. Like the language of specialists in any field it contains a rather liberal dose of professional jargon such as: "zero balance account," "zero-based budget approach," "accrual basis", "exposure factor amount," "multi-copy remittance document" and the like.

The intention of the manual is laudable. It aims at streamlining our denominational bookkeeping and the tightening of internal controls. Once adopted it would obligate the congregational treasurers to remit the collected funds directly to the denominational finance office accompanied by one of the multi-copy remittance documents. The classical treasurer would receive another copy.

We understand of course the aim of the proposed procedure. Classical treasurers are often gifted and wily stewards of the monies temporarily entrusted to them. In the periods between their remittances they invest the available funds, and through this stewardship many classes obtain some windfall of interest which then again becomes available to support causes of the classes' choosing.

The manual would end such derived profits, and true enough one can indeed question their legality. It is a fact that all collected funds must be forwarded to their announced destination with all due speed. Collecting interest on funds which by God's people are given for programs of ministry must not sit in some account where they accrue interest. The more so when it often happens that the interest-profit is spent for purposes not at all related to the original intention of the giver.

It must be doubted, however, that at least a minimal delay in the distribution of funds can be prevented by following the rules of the proposed manual. Adherence to its recommendations might very well accomplish a significantly shorter period between collection and arrival of the collected funds at the actual point of ministry. It is, nevertheless, impossible to eliminate completely, an interval between giving and receiving. So what the manual aims to achieve is that accrued interest would be at the disposition of the denominational office rather than at that of the classes.

The period between giving and receiving could of course be almost totally eliminated by the direct remittance of the local treasurer to the actual point of ministry, but that is not what the manual proposes. It states clearly that congregational treasurers shall (!) remit the funds to the denominational finance office. Specifically the manual does not want or allow collected funds to reach the points of actual ministry in the most expeditious manner. It simply replaces the classical treasurer by inserting into the process another half-way station: the denominational finance office.

The result will undoubtedly be a further concentration of power in SIC in its relationship to the denominational boards, agencies and committees. We all know that eventually "he who pays the piper will call the tune."

TOP HEAVY

In our present, top-heavy, administrative structure this might very well be one good way of tightening internal control on the stewardship of all our ministries. It must be noted that the members of SIC exercise their office in a responsible and dedicated fashion, and the proposed manual is renewed evidence of that fact. It must also be stated, however, that they exercise their responsibility in relation to a structure which increasingly begins to take on the forms and shapes of definite hierarchism.

The very language of the manual, its heavy-handed tone gives evidence of the fact that the more reformed ecclesiastical ways of seeking concurrence and co-operation are long left behind, and replaced by directives and memoranda which resemble much more the working of a business corporation than the finely honed ways of affiliated congregations of the Lord Jesus Christ.

We do well in seeking advice from those among us who are gifted by the Spirit with insights of efficiency in matters of finance, and most often we do equally well in following that advice with gratitude. There is, however, one great qualifier: you cannot deal with the church of Jesus Christ as if it were a commercial enterprise. The church, or at least, the Reformed church does not have a head office, nor is its general assembly a meeting of stockholders called together to ratify the decisions of the board of directors.

The church does not have a head office nor is its general assembly a meeting of stockholders. The proper handling of church finances is the responsibility of the consistory.

Alas, it seems that the foundation of the manual is rooted in such or similar misunderstandings. As first rationale for the manual the following is offered:

> "Synod has the obligation and responsibility of assuring all members of the church that all funds collected for an approved agency or committee are forwarded expeditiously and are properly used for the intended purposes." (Acts of Synod, 1980, p. 422).

A rather forward and clear statement! It is, pity, only true in part. One must indeed agree that synod has the obligation and responsibility of assuring all members of the church that all funds collected for a synodically approved cause are properly used for the intended purposes. Is it true, however, that synod has the obligation and responsibility of assuring that all collected funds are forwarded expeditiously? I think not! Most certainly not! *That is an obligation and responsibility for the consistory in whose congregation the funds are gathered.*

Synod itself has always recognized that this is literally none of its business. In its Guide For Conducting Church Visiting, approved in 1966, it requests or urges (verbs which fit our reformed system of church government better than the "shall" of the manual) the classes to inquire by way of church-visitors whether consistories indeed properly conduct their financial transactions. You see, Synod has known all along that the proper conducting of financial transactions is first of all an obligation and responsibility of the consistories. It is not, and I repeat emphatically not, the obligation nor the responsibility of Synod.

Synod's obligations and responsibilities are clearly spelled out in article 47 of the Church Order:

> "The task of synod includes the adoption of the creeds, of the church order, of the liturgical forms of the Psalter Hymnal, and of the principles and elements of the order of worship, as well as the designation of the Bible versions to be used in the worship services. No substantial alterations shall be effected by synod in these matters unless the churches have had prior opportunity to consider the advisability of the proposed changes."

This is not an exhaustive list of synod's possible tasks. The church order recognizes its role in ecumenicity, the authority to speak on appeals which could not be brought to a conclusive ending in the minor assemblies, and by inference some other matters. To state, however, that synod has the obligation and responsibility of assuring all members of the church that collected funds are forwarded expeditiously is a gross intrusion upon the authority of the consistories and the classes.

PRINCIPLES

In writing this I declare once more, that I am not to be understood directing derogatory or accusatory remarks to the hard working members of SIC. I am saying that they are working in relationship to an ecclesiastical structure which more and more begins to lose sight of the reformed principles of church government.

In conclusion, I want to draw attention to the apparently confused status of the manual. It is rather obvious that SIC regards the decision of the Synod of 1980 as tantamount to approval. That decision reads as follows:

> "That synod direct the committee for the manual of Denominational Financial Policies to continue with its study of the concept and principle of handling all contributed receipts, in addition to quota and other church contributions, so that present checks and balances may be further enhanced in the future." (Acts of Synod, 1980, p. 87).

I do not in any way read synod's final approval for the manual in that adopted motion. It only commits both the committee and synod to further study.

It might well be that my voice will be like that of one crying in the wilderness of ever increasing bureaucratic ecclesiastical directives, but I do nevertheless point out not only that synod has withheld its final approval from the manual, much more strongly I call attention to the fact that there still is time to re-consider the present direction of the structural development of our ecclesiastical fellowship, which at least on paper is committed to the conviction that obligations and responsibilities flow primarily from the authority vested in the consistories of each local manifestation of the body of Jesus Christ.

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FIRE BONDS

2. I'm mentally retarded and a child of God

The following article is written by Bert Altena, community services director of the Bethesda Association for the Mentally Handicapped, Mt. Lehman, BC. The article is to be used solely for the purpose of educating the reader. It is not to be inferred that a mentally retarded person wrote, in whole or in part, the words, although the article does, indeed, represent him or her. The "I" of the letter refers to no one in specific; it is used for your benefit, to more readily identify with others.

Mentally handicapped people are often called "special children," just as the physically handicapped are. Both could do with a little less pity and more acceptance.

Letter dedicated to my fellow Christians so that you may continue to learn.

I am a mentally handicapped person who would like to share with you, the art of helping others, particularly those people who have a condition of mental retardation. I believe that all people, especially Christians, are called to always build each other up by way of helping.

I can see this to be true when I reflect upon Christ's great commandment, "Love your neighbour as yourself." But there is a problem. Many people are not able to give appropriate help because they do not quite understand the person whom they are trying to help. Perhaps no one is more misunderstood than the mentally handicapped person. So I write this letter, a letter which will help you to see me for who and what I am.

Listen, please! This seemingly simple request is the first and most important step in allowing us to look deeper into the other person. To be able to listen properly is an art in itself for, once we learn how to listen, then we will be able to readily determine our course of actively helping.

Sometimes the act of helping lies no further than listening. Listening is two-thirds of constructive communication; the other one-third of good communication is what we say. I ask you to help by listening to what I have to say about being mentally handicapped.

The label "mental retardation" is frequently perceived as one carrying negative connotations. I can recall many times that my condition of mental retardation was, and still is, used by people as an excuse for my ability, or inability, to do things. I remember that I have been denied the opportunity to do things because I am considered mentally retarded.

This makes me angry as well as sad. I get feelings of uselessness and my life seems to be nothing more than biological existence. I get pitied and patronized. I do not want to be looked at nor treated in this fashion. I want to show you that I do belong to your community, to your school and to your church. I want an opportunity to become mature and to contribute to society. It may take me longer to learn, but with your help I will learn.

BAD LABELS

I do not think that people, who mean well, intentionally put restrictions and limitations upon me. People have become conditioned to this way of thinking because the term "mental retardation" has penetrated our society to such an extent that the general public has lost the true meaning and purpose of the label.

"Mental retardation" ought only to be used in a therapeutic measure in assisting the handicapped person to develop. Somehow this label confused the general public in such a way that mental retardation is seen as a detriment to the over-all welfare of society; the large institutions in our country verify this fact.

I am caught in the middle, it seems, because, on the one hand, therapy tries to maximize my opportunities for growth while, on the other hand, my community unconsciously minimizes my quest for success.

I am engaged in a life-long struggle trying to exercise my human rights, helping people overcome the fear of the unknown which is so persuasive in the form of myths, and by breaking down suspicions and prejudices.

The attitude seems to be that God created man but society sets the standard of what it means to be human. There is no doubt in my mind that I need your willingness to understand.

Why is my mind slow? Why am I not able to grasp something which might be so easy for you? The doctors cannot pinpoint the cause of my retardation even though there are well over two hundred factors known to cause mental retardation. The cause of retardation in the majority of mentally handicapped people is unknown. It is unfortunate that I was not born normal but what happened cannot be undone.

I will have this condition [mental retardation is not a disease] of slower learning for the rest of my life. But I am willing to work hard so that I can learn to become accepted within the pattern of normal living. I am very thankful that my folks have loved and treated me as they did my normally developed brother and sister. By being treated normally, I have grown considerably.

SPECIAL CHILDREN

Mentally handicapped people are often called "special children." I know I am a special child of God because He has created me in His image and because I have accepted Jesus Christ as my personal Saviour. I hope that you also know Christ in your heart so that you will also be a special child. It is through Christ that we, you and I, are special to each other. Please do not consider me a special child because of my retardation — I am just as prone to sin as you are and we both need to ask for forgiveness each day.

It is by the grace of God that I am able to worship Him. I love to sing the songs during the church service because I am praising God with other Christians. I will always pray because I know that I am totally dependent upon God for His watchful eye over me. I am also dependent upon you because I need your patient and supportive love. Actually, you are also dependent upon me because each of us play a strategic part in bringing about the Kingdom of God.

Each of us is placed upon this earth as an active agent to serve God and others. Each of us has a calling. I know that my calling might not be so obvious to you, but I do serve God, and you, with even my simplest talents. I think that even those mentally retarded persons who are so severe as to warrant, unjustifiably, the terms "vegetable" and "garden variety" have a definite purpose and calling in life. Human life is a precious gift from God and that life will always be in relation to God. The Biblical man is essentially a relational creature, not a rational creature.

GOD'S GRACE

As I live my life from day to day, I realize that I am weak in so many areas. Perhaps it is because of my great number of weaknesses that I am considered handicapped. My weaknesses tend to stand out much more than yours, and I am sure that you are also weak at times. I will continue to learn so that I may become stronger in my weak areas.

I think of Paul and the thorn that he had in his flesh which caused him to be weak, and how God explained to Paul that His grace is sufficient in weakness. So it is with each of us. We must not despair because of our individual weaknesses; it is the result of our fallible nature. Each of us have weaknesses [handicaps] and strengths [abilities]. It is only when Christ will return for us that we will be made perfect — no handicaps.

It is so easy for people to look at the handicap rather than the person; it is so much more difficult to see and accept a person for who he or she is. I even do this by comparing my handicap with someone else's and I realize that I must not view people in this way. I must continue to treat each person as normal as possible by allowing that person to function to the best of his or her ability within my presence.

It was just Christmas, the day that we celebrated the birth of our Saviour, Jesus Christ. God must surely love each of us to give us such a gift as His Son. Christ teaches us how to serve God and our fellow human beings. Let us give each other a priceless gift of love by understanding individuals who may appear different, but who are actually quite similar to each of us.

Your brother in Christ,
I.M. Lyku

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CRC maintains dialogue with federal government

At the meeting of the Committee for Contact with the Government of the Council of Christian Reformed Churches in Canada, held in November, 1979 in Calgary, Council instructed its interim committee "to explore ways of more effective communication with our membership at large, concerning the work of the council and its committees." (Acts 1979, art. 58 B, 11, p. 21).

Council's interim committee has decided that one of the ways to improve that communication is to have each committee report to the membership at large via *Calvinist Contact* after each committee meeting. Hence this report. Due to the composition of our committee since the 1979 meeting of council, with people from as far east as Nova Scotia and as far west as British Columbia, we meet less frequently. We now meet once in the spring and once in the fall, but then for two or three days at a time.

Our last meeting was held December 11-13, 1980, in the board room of the newly established Canadian office of the Christian Reformed Church in North America, on 760 Brant St., Burlington, ON.

Letters of response were received from the Honourable Jean Cretien and MP Svend Robinson regarding capital punishment, and obscenity and pornography, as well as a letter from Premier W. Davis in response to our letter of objection to Bill 4, (an act to regulate the granting of degrees) a bill which in our opinion would jeopardize bonafide colleges and institutions such as the Institute for Christian Studies.

A letter has been written regarding lotteries, which will be sent to the Prime Minister, members of parliament, and provincial premiers. Two copies of the letter will be sent to each church, as well as a cover letter encouraging the membership to contact local elected officials.

A letter is being drafted by a subcommittee on constitutional changes to be sent to the Prime Minister, with copies to the members of parliament, and the secretary of the Privy Council.

A letter entitled: Pastoral Guidelines Concerning The Federal-Provincial Relationships In Canada, has been written (presently being revised by a subcommittee) which, upon approval, will be sent to the churches.

In connection with refugees, our Executive Secretary, Rev. A. Van Eek, reported on a conference which he attended in Geneva, sponsored by the UN High Commissioner for refugees, with our government "picking up the tab." No doubt Rev. Van Eek was chosen by our government to participate in this conference because of his involvement in Council's refugee work and our churches' sponsoring of more than 10 percent of the refugees brought into Canada.

At one point in our meeting, Mr. Peter Zwart, secretary of Council's Interim Committee, met with us to hear our evaluation of the executive secretary's performance in his task.

Council at its 1979 meeting expressed that it may be desirable for council and its committees "to have cooperation with and involvement in the work of other ecclesiastical bodies and other agencies such as Project North, Ploughshares, Mennonite Central Committee, and Ten Days For World Development" (Acts 1979, p. 16), and for which council has appointed a committee to draw up guidelines as to how to cooperate and become involved in them. Our committee has taken the position that Council should become involved in and a sponsoring organization of Project Ploughshares which attempts to show the futility of the ongoing world-wide arms race.

Our committee has also taken the position that Council should become involved in and support the Task Force on Corporate Responsibility which seeks to challenge unjust practices and promote social responsibility of Canadian based corporations in Canada and third world countries.

Our next meeting is scheduled to be held May 21-23.

Guy Corvers,
Bowmanville, ON

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Gebedsverhoring

Een van mijn vrienden, Rev. F. Guillaume, zat in het concentratiekamp en u weet, dat is een boze tijd. Als er ergens gebeden wordt dan is het daar. Hij praatte niet zo graag over die bange toestanden van die ‚verleden' tijd. Wel zag hij elke dag dat hij hier mocht leven als een van God gegeven,' toegift na die bange tijd, waar hij, met littekens, toch door heen kwam. Als iemand moeite had om te bidden, als iemand er aan twijfelde of God wel zou horen, dan wees hij er eerst op dat twijfel zonde was, dat we op de hemelse Vader altijd aan kunnen, en soms vertelde hij: we hadden het erg moeilijk in het concentratiekamp, het was eigenlijk niet uit te houden. We kwamen vaak als een groepje gelovigen bij elkaar, en dan baden we. Een keer toen het onmogelijk werd om het kruis nog langer te dragen, en we met elkaar de dood voor ogen hadden, baden we: Hemelse Vader, geef ons een andere commandant, want onder de tegenwoordige houden we het niet uit. Die commandant was een beest, die van alles bedacht om ons het leven ondragelijk te maken. We gingen verder met ons gebed: Hemelse Vader, geef dat het voedsel bij onze barak gebracht wordt, want wij hebben geen kracht meer om het zelf te halen. En, hemelse Vader, laten ze ons wat meer voedsel geven want wat we krijgen is zo weinig, dat we, als we niet wat meer krijgen, binnenkort zullen bezwijken. Zo baden we in Jezus' Naam! En... binnen een week was er een andere commandant, de gamellen met eten werden bij onze barakken gebracht en we kregen meer voedsel, de Rode Kruis pakketten uit Zweden arriveerden in ons kamp! het werd wel waargemaakt wat de Schrift zegt: Eer zij roepen zal Ik antwoorden. God is een hoorder der gebeden.

Een andere Christen die ik ken, schreef het volgende (het kwam mij dezer dagen onder ogen): „Een voorval toen ik jong was maakte grote indruk op mij, ik heb het al jong geleerd dat God een hoorder der gebeden is. Voor dat ik naar school ging riep vader mij even bij zich. Hij zei: Jan, de wisselloper is geweest en ik kom geld te kort om hem de hele rekening te betalen. Hij is verder gegaan, maar hij komt als hij zijn andere klanten heeft bezocht, nog even terug. Als ik het geld dan nog niet heb, zal een van onze leveranciers niet meer willen leveren. Laten we er samen voor bidden, jongen. Wij knielden neer en in het gebed vertelden we aan God het bedrag dat we tekort kwamen en vroegen of Hij onze zorg daarover wilde wegnemen. Ik moest toen direct naar school, maar zodra de school uit was, zocht ik vader op. Hij was in de flessenkelder azijn aan.het maken. Nieuwsgierig keek ik hem aan en ik vroeg of God al een antwoord op ons gebed had gegeven. Toen kwam het verhaal dat voor velen een onwaarschijnlijk wonder zal lijken, maar dat toch letterlijk, zoals ik het nu vertel, gebeurde.

Een uur nadat ik naar school was gegaan, klingelde de winkelbel. Een heer die met de trein uit Arnhem gekomen was, zei dat een dame uit Amsterdam hem had opgebeld. Zij had hem gevraagd direct naar mijn vader te gaan en hem een bepaald bedrag dat zij hem schuldig was te overhandigen. Zij was een vroegere klant uit de Rhedense Enk, die eens per maand betaalde. Door een plotselinge verhuizing naar Amsterdam was het laatste maandbedrag onbetaald gebleven. Zij was vertrokken zonder een adres achter te laten. De nacht die voorbij gegaan was had ze niet kunnen slapen. Deze onbetaalde rekening, waaraan ze eigenlijk nooit meer gedacht had, hield haar wakker. Op haar zeer dringend verzoek ging haar kennis uit Arnhem direct 's morgens naar mijn vader om de schuld te betalen. En nu het treffende wonder! Toen vader het verschuldige bedrag natelde, bleek dit tot op een cent nauwkeurig hetzelfde te zijn dat hij te kort kwam om zijn schuld via de wisselloper te voldoen! Toen vader bij de maaltijd God dankte, deden moeder en de oudste kinderen, die het wonder zo reëel meebeleefden, dat ook. Deze ervaring heeft mij later, toek ik zelf zo vaak op het wonder moest wachten, steeds weer gesterkt en hoop en moed gegeven. Men noemt Zijn naam: „Wonderbare Raadsman." Wij hebben een God die wonderen doet." En J. Kits vertelt ervan in: Dit is pas leven. (blz. 28, 29).

Zorgen brengen ons dichter bij de Here en dichter bij elkaar. Vooral als we ervaren: God is een hoorder der gebeden. Het leven van Gods kinderen bevestigt het. „En het zal geschieden, dat Ik antwoorden zal, voordat zij roepen; terwijl zij nog spreken zal Ik verhoren." Jesaja 65:24.

J. VanHarmelen

De politieke situatie in Quebec

door William Stewart

(Canadian Scene) — De mensen die de politieke ontwikkelingen in Quebec van nabij gadeslaan verwachten dat de regering van Rene Levesque een nederlaag tegemoet gaat in de komende verkiezingen.

Een provinciale regering zit normaal voor een periode van maximaal vijf jaar, maar meestal wordt na vier jaar — of soms zelfs een kortere tijd — een verkiezing uitgeschreven. Onder normale omstandigheden wordt het als een uiting van vrees voor een nederlaag beschouwd als een regering vijf jaar wacht met een verkiezing.

De regering van Levesque, die de onafhankelijkheid van Quebec voorstaat, werd in november 1976 gekozen met 41 procent van het aantal stemmen. De rest van de stemmen ging naar de Liberalen en de kleinere partijen.

Algemeen werd verwacht dat Levesque's Parti Quebecois voor het einde van 1980 een verkiezing zou aankondigen. Aan die plannen kwam echter een abrupt einde toen de kiezers zich tegen een plan voor een onafhankelijk Quebec met economische banden met de rest van Canada uitspraken.

In plaats van een algemene verkiezing hield de regering op 17 november 4 bijverkiezingen om 4 opengevallen zetels in het parlement te kunnen vullen. Deze zetels waren oorspronkelijk bezet door de oppositie partijen, maar de regering hoopte één of meer van deze zetels te kunnen winnen om het moraal van de partij enigszins te kunnen herstellen.

Dat liep echter mis en Levesque en zijn volgelingen vestigen nu hun hoop op een overwinning op een campagne gericht tegen de plannen van de federale regering betreffende repatriatie van de Constitutie. Politieke partijen in Quebec hebben vaak een dankbaar gebruikt weten te maken van een partij positie die gebaseerd is op een opwekking van een soort provinciaal nationalisme en waarbij federale insensiviteit of verwaarlozing van provinciale rechten aan de kaak worden gesteld.

Er is op het ogenblik geen enkele aanwijzing dat men in Quebec tegen de repatriatieplannen van de federale regering is of dat een campagne ter bestrijding van die plannen veel succes zou hebben. Men heeft in Quebec al jaren geluisterd naar het voor en tegen van een repatriatie van de Grondwet en ze hebben waarschijnlijk genoeg andere dingen aan hun hoofd die voor hen veel belangrijker zijn, vertrouwende dat Trudeau's Regering hen rechtvaardig zal behandelen.

Zowel in Quebec als in andere delen van Canada lijken de gangbare meningen iedere 20 jaar of zo te veranderen. In de zestiger en zeventiger jaren kon men in Quebec een soort herleving of opleving waarnemen van een nationalisme dat uiteindelijk leidde tot de verkiezing van de Parti Quebecois. Het referendum van afgelopen mei lijkt — althans voorlopig — een einde gebracht te hebben aan support van de massa voor onafhankelijkheid van Quebec. De Liberale Partij die een goede kans heeft de volgende regering te vormen, is waarschijnlijk de minst nationalistische groep onder de politieke partijen.

Claude Ryan, de Liberale leider, doet geen beroep op emoties bij een verkiezing. Hij is weinig populair volgens de opinie onderzoeken, maar

Vervolg op pag. 13

PERSOVERZICHT

• Zes provinciale premiers vergaderden in Montreal om hun oppositie tegen Trudeau's grondwetsplannen te kombineren. Eendracht maakt macht! Het waren de premiers van Alberta, British Columbia, Manitoba, Newfoundland, Prince Edward Island en Quebec. Misschien is het wel vermeldenswaardig dat vooral die laatste twee provincies in het geval de voorgestelde clausule over burgerrechten wet wordt, sommige van hun eigen wetten zullen moeten herzien. Quebec zal de onderwijswet moeten veranderen en Prince Edward Island zal een wet op grondbezit moeten wijzigen. Premier Brian Peckford dreigde met een referendum in zijn provincie mocht de voorgenomen grondwetsherziening van kracht worden.

• Vol verwachting klopt Joe Clark's hart. Op 27 februari gedurende het partij-congres zal zijn politieke toekomst door de partijgenoten beslist worden. En wordt heel wat achter de schermen besproken, het Negende Gebod wordt op vele manieren overtreden, en het meeste wat er besproken wordt komt niet in de kranten.

• In British Columbia hebben de telefoon beambten zich bij de stakers gevoegd, en in Saint John, New Brunswick heeft de stad's buitendienst er de brui aan gegeven. Vroeger verzette men met het getij 't baken, nu heeft men een nieuwe manier: staken.

• De Engelse ambassadeur in Ottawa, Sir John Ford, had volgens Broadbent geprobeerd twee N.D.P.-ers Trudeau in het harnas te jagen. De ambassadeur gaat nu met vervroegd pensioen, maar men zegt dat dat niets met de zaak te maken heeft. Het is alleen maar „toevallig."

• Even een benzine bericht. Hier in Canada gebruiken wij bijna twee miljoen barrel per dag, waarvan we als alles goed gaat er zo'n anderhalf miljoen van zelf kunnen produceren. De prijs van benzine gaat 0.8¢ omhoog als de barrel prijs met een dollar toeneemt. Het regeringsbeleid stuurt het er op aan dat tot 1985 er een prijsverhoging zal zijn van $4.50 per barrel per jaar, en daarna ziet men een $7.00 verhoging per jaar. Een nogal optimisties rapport berichtte dat Canada genoeg onontgonnen olie had om voor driehonderd jaar in eigen behoefte te voorzien. Minister Lalonde denkt in 1990 onafhankelijk te zullen zijn van olie-invoer. 'k Help hem 't hopen!

• De toon van de diplomatieke gesprekken tussen Moskou en Washington dragen nu niet bepaald bij tot een atmosfeer van vredigheid in de wereld. Er klinkt veel dreigement, en het bevordert zeer zeker de detente niet. 't Zal wel net zo zijn als met twee nieuwe jongens op het schoolplein: ze proberen uit te vinden wie zich het meest krijgshaftig kan doen voorkomen. In de internationale politiek vind ik dat echter maar een griezelig spelletje. De Russen trekken ondertussen ook van leer tegen de Japanners over de betwiste soevereiniteit over eilanden ten Noorden van Japan.

• Polen heeft een nieuwe prime-minister: Generaal Wojchiech Jaruzelski, die een beetje voorover loopt vanwege het gewicht van de vele medailles op zijn borst. Verschillende kabinetsposten zullen worden veranderd. De generaal heeft het anders nog niet zo gek bekeken, hij heeft gevraagd om een soort wapenstilstand van negentig dagen met de militante arbeidersbeweging „Solidariteit."

• In het voormalige Rhodesia brak burgeroorlog uit tussen regeringsstrijdkrachten en troepen die loyaal zijn aan Nkomo. Wij verwachten vaak nogal naief dat demokratie zomaar ineens gaat funktioneren in een kultuur waar men dat begrip niet kent. Het is nog niet zo ver in Zimbabwe.

• En er is goed nieuws voor alle lezers die van plan zijn om naar Nederland te gaan. De Canadese dollar is in verhouding tot de gulden dramaties gestegen. Vijfhonderd dollar bracht van de week 965 gulden op. En zoals ik al eerder heb vermeld: op Schiphol hoef je geen kwartje meer te betalen voor het gebruik van 't toilet. Dat is nu — hoe bestaat het — gratis en voor niemendal.

Carl D. Tuyl

Wat moeten we met al die Engelse bijbelvertalingen doen?

door Rev. Leonard Schalkwyk
Collingwood

Van verschillende kanten wordt de vraag gesteld, welke vertaling we nu moeten kiezen voor het lezen aan tafel, of als geschenk, of voor persoonlijk bijbellezen.

Een kerk kwam ook voor dezelfde vraag te staan, toen er nieuwe bijbels voor de kerkbanken aangeschaft moesten worden: Phillips, Moffat, The Living Bible, The Berkeley Version, The American Standard Version, The Jerusalem Bible, The Revised Standard Version, The New English Bible . . . het krioelt van Bijbelvertalingen of Bijbelomschrijvingen (paraphrasen).

Maar hoe kun je nu weten, of het Hebreeuws en het Grieks getrouw zijn weergegeven? Sommige vertalers wilden een „vertaling" geven, maar beschrijven wat de schrijver bedoelde te zeggen (volgens hun mening dan). Weer anderen geloofden niet in de onfeilbare inspiratie van de Schrift, maar vertaalden, wat volgens hun idee de juiste theologie was. Dit kan „te goeder trouw" gebeuren, want in het Hebreeuws heeft een woord soms verschillende betekenissen (b.v. Jesaja 7:14). In het Grieks kan de zinsbouw voor verschillende uitlegging vatbaar zijn (b.v. 2 Timotheus 3:16). Men zie hiervoor in de Revised Standard Version de aantekeningen bij deze teksten.

De vertaling van de Schrift kan niet losgemaakt worden van de houding tegenover de Schrift. Daarom kwam er een voorstel op de Synode van de Christian Reformed Church in 1956. Hierin werd gevraagd om een Schriftgetrouwe, eigentijdse vertaling van de bijbel. De Synode benoemde een commissie bestaande uit de Oud-Testamentische en Nieuw-Testamentische professoren, die toen aan Calvin Theological Seminary les gaven. Dat waren: professoren H. Schultze, R. Stob, M.J. Wyngaarden en M.H. Woudstra. Deze commissie kwam tot de conclusie, dat een nieuwe, schriftgetrouwe, hedendaagse bijbelvertaling inderdaad nodig was. Toen zij andere kerken hierover polsten, bleek dat verschillende kerkdenominaties deze mogelijkheid al aan het bestuderen waren.

In 1965 kwamen dertig professoren uit allerlei kerken bijeen in het Trinity College in Chicago. Na breedvoerige discussie kwamen zij tot de belangrijke conclusie, dat een nieuwe vertaling moest ondernomen worden en dat de tijd daar nu rijp voor was. Een „Committee on Bible Translation" werd benoemd. Om dit alles te organiseren en te regelen, werd een „Executive Secretary" gekozen, namelijk Dr. Edwin H. Palmer, een predikant van een Christian Reformed Church in Grand Rapids, Michigan.

Er werden regels opgesteld voor een bijbelvertaling: iedere medewerker moest in de bijbel geloven als Gods onfeilbaar Woord; iedere medewerker moest de taak zien als een getrouwe vertaling, niet een paraphrase; iedere medewerker moest streven naar hedendaags Engels, geschikt zowel voor kerk als voor huisgezin en persoonlijke bijbelstudie.

Een systeem werd opgezet, dat meer dan 100 geleerden zou inschakelen. Twintig bijbelvertaling teams (elk van 5 leden) werden opgezet. Zij stuurden het product van hun werk naar een „Intermediate Editorial Committee," vanwaar het ging naar een „General Editorial Committee." Het was de bedoeling, dat deze vertaling gebruikt zou kunnen worden in Amerika, Canada, Engeland, Australie, Zuid Afrika en andere Engels-sprekende landen. Daarom werden bijvoorbeeld „Americanisms" uitgelaten. (Er is ook een speciale Britse editie). In een volgend stadium werd het manuscript gegeven aan de „Committee on Bible Translation" waarvan Dr. M. H. Woudstra lid was. Deze commissie vergaderde dagenlang, ging nog eens vers voor vers na, zodat ze ongeveer anderhalf hoofdstuk per dag opschoten!

De laatstgenoemde commissie legde de laatste hand aan het Nieuwe Testament in Martinsmoos, Duitsland in 1972. Om het af te krijgen, hadden de geleerden tien weken achter elkaar lange dagen gewerkt. Het was geen picnic, maar het was een diep-geestelijke ervaring. Aan het eind, stonden de oververmoeide mannen spontaan op en zongen met tranen in de ogen: „Praise God from whom all blessings flow."

De gehele bijbel kwam klaar in 1978. Dat werd gevierd in New York City, want de New York International Bible Society had dit machtige werk financieel mogelijk gemaakt. Nog nooit was er een bijbelgelovige vertaling verschenen, waaraan zovelen zolang gewerkt hadden.

Dr. Palmer is de motor geweest, die als Executive Secretary de taak had de anderen onvermoeld te drijven. De heilige eerbied voor Gods Woord dreef hem voort, totdat de hele bijbel getrouw vertaald was. Dat heeft hij nog mogen beleven. Toen had de ijver voor Gods Woord hem verteerd en niet lang daarna heeft de Here hem in heerlijkheid opgenomen.

Voordat hij heenging, heeft hij me nog gevraagd om hierover een artikeltje in het Nederlands te schrijven. Dat doe ik graag, want als predikant van de Christian Reformed Church heeft hij meegeholpen om de moeilijke vraag op te lossen, welke vertaling we nu toch moeten gebruiken. In 1980 besloot de Synode van de Christian Reformed Church om deze vertaling goed te keuren voor gebruik in de kerkdiensten.

Kijk alle vertalingen gerust eens in, maar als u wilt weten, wat werkelijk „er staat geschreven" (zie Mattheus 4:4, 7, 10), neem dan deze vertaling van de New York Bible Society. Verschillende gemeentes hebben deze bijbel al in hun kerkbanken.

Geen vertaling is onfeilbaar, dat is alleen maar het origineel. Toch mag ik deze vertaling wel aanbevelen als een hedendaagse, schriftgetrouwe weergave van het origineel.

In de wandeling wordt het de „the NIV" genoemd, bekend: The New International Version. Verkrijgbaar in elke christelijke boekhandel. God zegene uw bijbellezen.

Mijn jongen studeert
en mijn dochter wil kleuteronderwijzeres worden.
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Waarvoor moet je namen van bloemen leren
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Maar ik zeg tegen mijn jongen: studeer
en tegen mijn dochter: boetseer maar
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je doet het voor een koninkrijk dat komt
voor een woestijn die bloeien zal als een roos
en voor een wereld die nieuw wordt onder Zijn handen
Wij gingen naar Betlehem: Immanuel !

Geert Boogard
in ***De Wekker***

Quebec

Vervolg van pag. 12

sinds zijn verkiezing tot leider van de partij hebben de Liberalen alle bijverkiezingen gewonnen en er wordt nu algemeen verwacht dat de partij de provinciale verkiezingen die dit jaar gehouden moeten worden, zullen winnen.

De heer Ryan, die als uitgever van het dagblad *Le Devoir* ruimschoots de gelegenheid heeft gehad zijn inzichten bekendheid te geven, is net zo bezorgd over de toekomst van Frans sprekend Quebec — en van Frans sprekenden in andere delen van ons land — als iedereen in Quebec. Maar hij gebruikt geen nationalistische sentimenten in zijn verkiezingscampagnes en hij probeert alle burgers te interesseren voor zaken van algemeen belang.

De provinciale Liberale organisatie is bezig met het opleiden van candidaten met de hoogste kwalificaties en toen Ryan verleden jaar zijn eisen in dit opzicht bekend maakte werd hiermee door verschillende journalisten de spot gedreven.

De Parti Quebecois heeft — wellicht onopzettelijk — de indruk gewekt dat alleen Frans sprekende, in Quebec geboren mensen ‚authentieke' burgers waren. Dat heeft verzet opgewekt onder de mensen van andere achtergrond die in Quebec wonen. Men hoort tegenwoordig vaak zeggen dat het percentage van niet-Fransen in de civiele dienst in Quebec ver beneden het normale percentage ligt en dat dit tevens geldt voor gekozen ambtenaren.

Als de huidige situatie weer zo'n 20 jaar gaat bestaan, dan zal er in de komende jaren voor immigranten en voor inwoners met een Engelse achtergrond een betere kans bestaan zich een positie te verwerven in de openbare diensten in Quebec.

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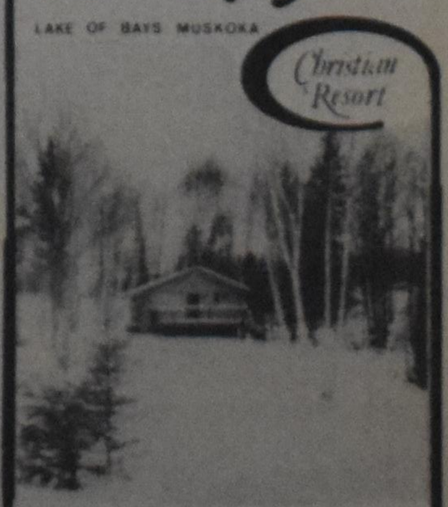

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Classified Advertising

CLASSIFIED RATES

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CALVINIST CONTACT

99 Niagara St., St. Catharines, ON L2R 4L3, (416) 682-8311

THANKS

LAMMERS: We wish to thank all our relatives and friends for their prayers, cards, and letters and for all other tokens of love and sympathy received during the illness and passing away of our dear wife, mother and grandmother, Elizabeth Johanna Lammers, nee Scheffer. Your thoughtfulness was greatly appreciated. Mr. Gerrit Lammers and family.
596 Baxter Ave., Victoria, BC V8Z 2G7

BIRTHS

GRINGHUIS: Ed and Wilma (nee Boonstra) thank God and welcome into their home, GWENDOLYN, born February 11, 1981. A welcome sister for Scott, Kimberley, and Amy. 8th grandchild for Mr. and Mrs. H. Gringhuis, Veendam, The Netherlands; 13th grandchild for Mr. and Mrs. F. Boonstra, Dundas, ON.
Home address: P.O. Box 723, Waterdown, ON L0R 2H0

HESSELINK: Henry and Jackie (nee Boss) thank the Lord for the safe arrival of STEVEN ANDREW, born January 23, 1981, weighing 6 lbs. 12 oz. A little brother for Bill and Tim. 6th grandchild for Mr. and Mrs. C. Boss of R.R. #4, Acton and 7th grandchild for Mrs. D. Hesselink of Georgetown, ON.
Home address: R.R.#4, Acton, ON L7J 2M1

STEENBERGEN: We wish to praise and thank God for the safe arrival of our first daughter, KIMBERLY ANN. She was born on January 9, 1981 and weighed 6 lbs. 15 oz. A little sister for Kevin and David. Proud parents are Bert and Ann Steenbergen of Aylmer, ON. The 7th grandchild for Mr. and Mrs. Martin Steenbergen of Aylmer, ON, also, the 7th grandchild for Mr. and Mrs. Paul Roorda of Fenwick, ON

MARRIAGES

DEN OTTER-DENING: Mr. and Mrs. Job Den Otter and Mr. and Mrs. John Dening, are pleased to announce the forthcoming marriage of their children, EDITH CHRISTINA and JACK JOHN. This celebration will take place, the Lord willing, on Friday, March 13, 1981 at 7 p.m., Third Chr. Ref. Church, Edmonton, AB.
Future address: R.R.#1, Busby, AB T0G 0H0

HAVERMAN-BYLSMA: Mr. and Mrs. Martin Kloostra of Kelowna, BC, and Mr. and Mrs. Cornelius Bylsma of Williamsburg, ON are pleased to announce the marriage of their children, DIANE and NEIL. The ceremony will take place, the Lord willing, on Saturday, March 7, 1981 at 3:00 p.m. in the Agassiz Chr. Ref. Church, Agassiz, BC. Rev. W. Geerts officiating.
Future address: P.O. Box 933, Agassiz, BC

Share all your

family news with

MARRIAGE

WERKEMA-RACHUL: "Through God's love," we are happy to announce the marriage of our children, PATRICIA WERKEMA and GLEN WAYNE RACHUL. D.V., their wedding ceremony will be in Seventh Day Adventist Church, 4519 — 53 St., Red Deer, at 2:30 p.m. on March 8, 1981.
Future address: General Delivery, Blackfalds, AB T0M 0J0

ANNIVERSARIES

With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents on February 17, 1981,

JAMES and HENDRINE DYKSTRA
(nee Bakker)

With all the love and happiness they have given us, we wish them many more years of happiness together.
Congratulations from your children:
Gorden & Joan
Sid
Sharon
Home address: 4228 — 109 A St., Edmonton, AB

1951 February 22 1981
With joy and thanksgiving to our Lord, we wish to announce the 30th Wedding Anniversary of our parents and grandparents,

FRED and SWANNY ERINGA
(nee Bijma)

May the Lord continue to bless you and keep you in his care.
With love and congratulations,
Cathy & Russ Highfield; Mark, Lisa — London
Wilma & Carl Klein-Geltink; Christopher, Darryl — Woodstock
Sylvia & Stewart Van Schepen; Kevin — Woodstock
Martha Eringa & Bob — Dordt College
Edith Eringa & Stan — Woodstock
Home Address: R.R.#5, Woodstock, ON N4S 7V9

1926 March 4 1981
With praise and thanksgiving to our Lord we like to share with you the joy and thanksgiving of our parents, grandparents and great-grandparents,

FEDDE and JANTJE MOESKER
(nee te Velde)

of their 55th Wedding Anniversary. May our heavenly Father continue to bless and care for them in the years to come.
With love and congratulations,
Rudy & Jantje Huften — Orillia, ON
Wim & Tina van 't Spijker — Vriezenveen, Holland
Henk & Alice Kobes — Bowmanville, ON
Cor & Rika Moesker — Orillia, ON
George & Janny vanderWoude — Surrey, BC
Karl & Ineke Schenk — Orillia, ON
Al & Bea Moesker — Kingston, ON
27 grandchildren and 7 great-grandchildren
Home address: 439 Jamieson Dr., Orillia, ON L3V 4Y6

Lethbridge Calgary
1956 February 24 1981
With joy and thanksgiving to our Lord, we wish to announce the 25th Wedding Anniversary of our parents,

PETER and MARJORIE NIEUWENHUIS
(nee Vander Molen)

It is our prayer that God will continue to bless and sustain them, and grant them many more years in health and happiness together.
With congratulations and love from their children:
Sid — Edmonton, AB
George & Jane (girlfriend) — Calgary, AB
Liz — Holland, MI
Martha — Calgary, AB
Home address: 4841 Graham Dr. S.W., Calgary, AB T3E 4L3

ANNIVERSARIES

1926 1981

H. & T. JAGT
(nee Pranger)

hope to celebrate their 55th Wedding Anniversary, D.V., on February 26, 1981. It is our sincere prayer that our heavenly Father, who has blessed them so richly in the years that went by, will continue to keep them in his loving care.
Brother and sister-in-law:
Henry & Aagje Pranger
nieces and nephews:
Jake & Connie
Hugh & Pat
Joanne & Pete
John & Sylvia
Jannette & Adrian
Henry & Mary Lee
Earl & Brita
Cor & Diane
Mary
William & Susan
John & Hilda Pranger
John & Susan Haveman
Gerry Haveman
Henny & Thera Haveman
Trinity Towers, Suite 216, Brampton, ON

De Wijk Drayton
1951 February 18 1981
"I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth."
With joy and thanksgiving to our Lord, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

HENK and ALICE REINDERS
(nee Fluit)

Congratulations and love from your children,
Jean & George
Rose
Keith & Carol
Gerald & Theresa
Fran & Garnet
Ron & Jessie
Marilyn
Gladys
Congratulations Oma and Opa, with love from your granddaughter, Cheryl.

1956 February 24 1981
Hamilton Mount Hope
"Commit thy way unto the Lord trust also in him and he shall bring it to pass" (Psalm 37:5).
With joy and thanksgiving to our heavenly Father, we announce the 25th Anniversary of our parents and grandparents,

BERT and DIXIE VANDER VEEN
(nee Zylstra)

It is our prayer that the Lord may continue to bless them and keep them in his care and that they may enjoy many more years together. With love and congratulations from their children and grandchildren,
Margaret & Ed Houwer; Kenny, Jackie — Caledonia
Henry & Ann Vander Veen; Michelle — Mount Hope
Joanne & Arnie De Boer — Caledonia
Sandra & Melvin Elgersma (boyfriend) — at home
Linda — at home
Judy — at home
Open house on Tuesday, February 24, 1981 — 8:00 p.m., at their home.
Home address: Chippewa Rd., R.R.#3, Mount Hope, ON L0R 1W0

STUDIO OR LOCATION

A & W Photography

St. Catharines

934-9692

Anniversaries, portraits, commercial, graduations and weddings.

Ask for Bill Postma, Sr.

ANNIVERSARIES

1956 1981
Oenkerk February 13 Hamilton
Psalm 127:1, 2
We thank the Lord for the special occasion of our parents' 25th Wedding Anniversary.

JOB and DIET ROUKEMA
(nee Kroeze)

We appreciate the love and understanding you have given us throughout the years.
With love from:
Ruby
Nienke & Len Batterink — Grand Rapids
Ray — Grand Rapids
Henry — Grand Rapids
Clifford
Patricia
Heather
Home address: 304 Stone Church Rd., W., Hamilton, ON L9B 1A4

With joy and thankfulness to the Lord, we the children and grandchildren of,

MR. and MRS. DON VANDER PLOEG

from Chilliwack, BC, hope to celebrate with them, their 45th Wedding Anniversary on March 11, 1981, D.V.
May God, the giver of love and life, grant you his blessing in the years to come.
With love from:
Jean & Tony Verhulp
John & Ria Vander Ploeg
Gerry & Dirk Plantenga
Jane Seinen
Weiger & Ineke Vander Ploeg
Marion & Ben Faber
Zina & Bill Van Bergeyk
Mike & Nancy Vander Ploeg
Angie & Kor Dykstra
37 grandchildren and 1 great-grandchild.
"It is a good thing to give thanks unto the Lord" (Psalm 92:1).
10069 Kent Rd., Chilliwack, BC

1941 March 6 1981
Aalten Brockville
With thankfulness to the Lord, we wish to announce the 40th Wedding Anniversary of our parents and grandparents,

HENRY and RITA VELDBOOM

We wish them God's blessing of health, happiness and love. May God give them many more years together.
Congratulations and love from their children and grandchildren,
John & Beatrix Veldboom; Anita, Terry, Karen, Henry — Brockville
John & Jantina DeVries; Mark, Rochelle, Timothy — Hamilton
Len & Rita Bangma; Jantina, Paul, Kristina, Albert John, Jason — Brockville
Personal congratulations are welcome at an open house, Saturday, March 7, from 2 - 4 p.m. in the basement of Bethel Chr. Ref. Church, Brockville.
Home address: 74 Murray St., Brockville, ON

OBITUARIES

On February 6, 1981, the Lord took to himself, our beloved father and grandfather,

BAREND BIESHEUVEL

at the age of 89.
The funeral took place on February 10 in Hoofddorp, The Netherlands.
Rev. J. Kuntz and family,
6 Beamer Ave., St. Catharines, ON

O'Brien - Steele Funeral Home
30 MOIRA ST. W.
BELLEVILLE, ONTARIO
K8P 1S7
Christian Funeral Director

OBITUARIES

For I know that my Redeemer liveth. On February 9, 1981, the Lord took home into eternal glory, our dearly beloved husband, father and grandfather,

UILKE DYKSTRA

in his 79th year.
His loving wife of 47 years: Antje Dykstra (nee Postma)
children:
Doreen & Murray Siertsema — Blyth, ON
Mike & Helen Dykstra — Clinton, ON
Kees & Sandra Dykstra — Clinton, ON
Leo & Francine Dykstra — Barrie, ON
Lois & Bill Van Reenen — Seaforth, ON
Alfred & Margaret Dykstra — Clinton, ON
Margaret & Murray Klaas — Burlington, ON
Bert & Nellie Dykstra — Clinton, ON
Tom & Diane Dykstra — Dungannon, ON
and 37 grandchildren who will miss pake.
"We do not grieve as others do who have no hope" (I Thess. 4:13b).
Home address: R.R.#2, Clinton, ON N0N 1L0

The consistory and congregation of the First Chr. Ref. Church of Victoria, BC, extends its heartfelt Christian sympathy to Mrs. M. Hamming, Mr. and Mrs. D. Taekema and children and all loving relatives in the passing of our brother, their husband, father and grandfather,

GERARDUS HAMMING

May the Lord comfort them in their grief with his mercy and love in the assurance of his victory for their loved one.

Vanuit Hoogeveen. Ned, ontvingen we het bericht dat de Here uit onze familie kring heeft weggenomen onze schoonzuster,

HENNIE KIERS-KIKKERT

Geliefde vrouw van Willem Kiers in de ouderdom van 72 jaar.
R. Kiers — St. Catharines, ON
J. & T. Kiers — Dwingelo, Ned.
J. & M. Karsten — Jarvis, ON
J. & Chr. Kiers — Parana, Brazil
nichten en neven
5 februari, 1981

On the Lord's Day, February 1, 1981, the Lord took home unto himself, his child,

ROELF STORTEBOOM

at the age of nearly 82 years. Dear, loving husband of Gosselina Wyma.
"He who dwells in the shelter of the Most High will rest in the shadow of the Almighty" (Psalm 91:1).
Dearly loved and respected by all of us. Even though there is pain in our hearts, there is also rejoicing that our father is now with the Lord.
Betsy & Anko Terpstra — Delta, BC
Roelof & Ge Storteboom — Ten Boer, Gron.
Aafke & Henk Wierenga — Langley, BC
Onne & Froukje Storteboom — Langley, BC
Jan & Grietje Storteboom — N. Delta, BC
Janny & Henk Huizinga — Colborne, ON
Tamme & Mientje Storteboom — Kornhorn, Gron.
Lea & Tiemen Oldenhuis — Bierum, Gron.
Boukje & Rinze Kooistra — Drachten, Fr.
Willy & Reint Hoiting — Mississauga, ON
Sjoukje & Bill Lamberink — Acton, ON
Jopie & John Beumer — Apeldoorn, Gld.
Gerrit & Ineke Storteboom — Haney, BC
Oetse & Kuini Storteboom — Nunspeet, Gld.
65 grandchildren and 26 great-grandchildren
„Het Hooge Heem," Grootegast, (Gron.), Holland.

OBITUARIES

The Dutch Ladies Society of Essex, ON, wishes to express its Christian sympathy to Mr. C. Overgaauw and family in the passing away of their wife, mother and grandmother,

MRS. MAAIKE OVERGAÂUW

May the words of Joshua 1:9 be a comfort to Mr. C. Overgaauw and family.
"Have not I commanded thee. Be strong and of good courage; be not afraid, neither be thou dismayed for the Lord thy God is with thee withersoever thou goest" (Joshua 1:9).
February 2, 1981.

On January 23, 1981, it was the Lord's will that our faithful member,

MRS. BAUKJE WOLTERS

should come home. Our sympathy goes out to Mr. Ben Wolters and family. Her service in our Chr. Ref. community will be a long time remembered.
The V.V. "In 's Konings dienst"
the Duncan Chr. Ref. Bible Study Club

TEACHERS NEEDED

ATHENS: Athens Christian School Society invites applications for the position of **teaching principal** for grades 5 through 8, commencing September 1981. Please forward resume and applications to: Marten Vander Kloet, Ed. Com., R.R. #4, Athens, ON K0E 1B0.

BELLEVILLE: Quinte Christian High School invites applications from teachers for the following areas: **French, English, Music, Boys Phys. Ed.** Send inquiries with resume to: The Principal, P. Van Huizen, 289 Pinnacle St., Belleville, ON K8N 3R3. Phone: (613) 968-7870.

BOWMANVILLE: Knox Christian School Society invites applications for possible opening in grades **6 and 7**. Preference given to experienced teachers. For information and applications, contact: Mrs. J. Vanderkooi, R.R.#6, 46 Martin Rd., Bowmanville, ON L1C 3K7.

BOWMANVILLE: Durham Christian High School expects the following vacancies for the 1981-82 school year: **English, Music,** with possible opening in **Business, French**. Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Att. Ren Siebenga.

BRAMPTON: The John Knox Christian School invites applications for an opening in the senior **grades 7 or 8** commencing September 1981. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: 416-451-3236 (school).

BRANTFORD: Brantford Christian School invites applications for a possible opening for **Kindergarten teachers.** 3 full days per week, experience an asset. Please forward inquiries and resume to: Mr. Chris VanderVeen, Principal, B.C.S., 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433 (school).

CAMBRIDGE: Cambridge Christian School is inviting applications for a **possible** opening in the **junior grades**. Please send letters of application to: Mr. John Tamming, Principal, 191 Myers Rd., Cambridge, ON N1R 7H3.

CHATHAM: Chatham District Christian Secondary School invites applications and inquiries for a **math/PE** position and a part-time **art position** for 1981-82. Please contact: Henry Kooy, Principal, 90 Park Ave., E. Chatham, ON N7M 3V4. Phone: (519) 352-4591 (school) or (519) 354-9528 (home).

TEACHERS NEEDED

COLLINGWOOD: The Collingwood and District Christian School will require a teacher for a combined **grade 1 and 2** class beginning September, 1981. Interested applicants should send a complete resume to the school. Zoo Park Rd., R.R.#2, Wasaga Beach, ON L0L 2P0.

CORNWALL: Christian Education Society of Cornwall and area invite applications for the position of **primary teacher (1-3)** and an experienced **teaching principal** for grades **4-6**, commencing September 1981. Please forward complete resume and application to Jane Raymer, 111 Third St., Cornwall, ON.

DRAYTON: Calvin Christian School invites applications for the following positions beginning in September, 1981: **Teaching Principal** for combination grades **7 and 8** and a full-time teacher for combination grades **5 and 6**. Please contact: Mrs. Mary DeWeerd, Secretary, R.R.#2, Alma, ON N0B 1A0. Phone: (519) 638-2102 (home).

DRAYTON: Drayton Calvin Christian School invites applications for a newly established **kindergarten** teaching position for the 1981-82 school year. The position is for 3 days per week with a possibility for additional teaching time. Please contact: Annette VanHouten, Principal, Box 141, High St., Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

GUELPH: Our growing Christian school community is in need of a **primary teacher** and has a possible opening for a part-time position in grade **7 and 8**. Consider becoming part of this community, located in an attractive university setting. Contact J. Vriend, principal, 290 Water St., Guelph, ON N1G 1B8. Phone: 824-8860 (school), 836-6507 (home).

JARVIS: Jarvis District Christian School invites applications from qualified teachers for the following positions: 1. **Special education a.m./grade 8 p.m.** — full time position. 2. A proposed **Kindergarten** — half-time position. Please send all applications and inquiries to: Pete Weening, Principal, R.R. #1, Jarvis, ON N0A 1J0. Phone: (519) 428-0887 (home); (519) 587-4444 (school).

LONDON: The London Parental Christian School invites applications for a possible **middle grade** opening for the 1981-82 school year. Please submit a letter of application, including a statement of why you wish to teach in our school, to the Principal, Rick Klooster, 202 Clarke Rd., London, ON N5W 5E4. Phone: (519) 455-0360.

LUCKNOW: The Lucknow District Christian School requires a **teaching Principal** for the **senior grades** beginning school year 1981-82. Please address inquiries or applications to: Mrs. B. Broer, Secr., Education Committee, R.R. #1, Ripley, ON N0G 2R0.

MISSISSAUGA: The Board of the John Knox Christian School Society of Mississauga invites applications for the position of **primary teacher (1-2)**, commencing September, 1981. Please forward a complete resume and application to Mr. J. Van Dyk, Principal, John Knox Christian School, P.O. Box 54, Clarkson P.O., Mississauga, ON L5J 1J7.

NEWMARKET: Holland Marsh District Christian School invites applications for possible openings in the **primary** and **senior grades.** For further details and application forms, write: Mr. Jake van Breda, Principal, Holland Marsh District Christian School, R.R. #2, Newmarket, ON L3Y 4V9, or phone: (416) 775-3701 (school); (705) 737-0957 (home).

TEACHERS NEEDED

OTTAWA: Teachers required for September 1981. **Senior Mathematics** and **Science**, and **French** for Christian high school. Deep Christian conviction, strong teaching ability, and concern to integrate faith and learning are essential. Apply in writing with resume to: D. Maggs, Principal, Community for Christian Learning, 307 Richmond Rd., Ottawa, ON K1Z 6X3.

OTTAWA: The Ottawa Christian School Association invites applications from experienced teachers for a likely opening at the **grade 1-2** level for the school year 1981-82. Please forward inquiries and resume to H. Huyer, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

PEMBROKE: The Pembroke Christian School Association hopes to open an Elementary Christian School in September 1981 and seeks to fill the positions of a **Principal/Teacher** and a **Teacher**. Qualified applicants are invited to direct their applications and resumes or inquiries to the Education Committee of the Pembroke Christian School Association, c/o Mrs. J. Felaber, 8 Meadowbrook Dr., Pembroke, ON K8A 7C3.

ST. CATHARINES: Calvin Memorial Christian School invites applications for the following possible openings: **grade 1 teacher; grade 3 teacher; grade 7 or 8 teacher; special education teacher.** Please send letters of inquiry to: Mr. John Stronks, 300 Scott St., St. Catharines, ON L2N 1J3. Phone: (416) 937-6302.

ST. THOMAS: Ebenezer Christian School will be adding a **Kindergarten** this fall, God willing. It invites applications for that position. Kindergarten days will be Monday, Wednesday and Friday. (The position will be 3/5 of a full-time position). Direct applications to: Mrs. Maria Oegema, Secretary of the Education Committee, Post Office, Talbotville, ON N0L 2K0.

ST. THOMAS: Ebenezer Christian School, St. Thomas, ON, requires a **teaching principal** (Grade 8), beginning schoolyear 1981. Excellent facilities, low pupil/teacher ratio, as school secretary reduces workload. Please address applications or inquiries to: Mrs. T. Oegema, secr., Education Committee, Post Office, Talbotville, ON N0L 2K0. Telephone: **(519) 633-0514**.

STRATFORD: The Stratford and District Christian School may need 2 teachers in the **primary** division. 1 **Kindergarten** and **relief teacher** and 1 **for 1, 2 and 3** combination. Please send resume and inquiries to: A.J. Vanderstoel, Box 276, Stratford, ON N5A 6T1. Phone: (516) 271-7292 (school), (516) 655-2967 (home).

TORONTO: Toronto Central Christian School invites applications for teachers, **grades 1 through 8.** Please direct inquiries and applications to: Hilda Roukema, Principal, 55 Salisbury Ave., Toronto, ON M4X 1C5, or phone: (416) 968-2036.

WELLANDPORT: The Wellandport Christian School invites applications for possible openings in the following areas: **Intermediate Division** (ability to teach French an asset) and **Primary Division**. Direct all inquiries to Wm. Thies, Principal, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0. Phone: (416) 386-6272 (school).

WOODSTOCK: Required for September 1980, a teacher for **grade 5.** Ability to teach **French** an asset. Please forward resume or inquiries to: R. Vander Ploeg, Principal, John Knox Christian School, Juliana Dr., Woodstock, ON N4S 7W3. Telephone: (519) 539-1492 (school).

TEACHERS NEEDED

BRITISH COLUMBIA

BURNABY: John Knox Christian School, Burnaby Campus, will have openings for **teaching positions** for the 1981/82 school year. Interested persons are invited to forward their complete resume and application forms to: Ben Hendricks, Principal, John Knox Christian School, Burnaby Campus, 8260 — 13th Avenue, Burnaby, BC V3N 2G5

TEACHERS NEEDED

DUNCAN: Duncan Christian School invites applications for a junior secondary **social studies/science** or **English/science** teaching position for the 1981-82 school year. Inquiries are also invited for a possible **special education** position at the elementary level. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9. Phone: (604) 746-5341.

Principal – Teacher
Primary and junior teachers required
for school year 1981-82.
Send all enquiries to:
EMMANUEL CHRISTIAN ACADEMY
Wm. Hordyk (principal),
Box 220, Cottam, Ontario N0R 1B0

Beacon Christian High School
in St. Catharines, Ontario
invites applications and inquiries for the following areas:
English (Interest in drama helpful)
Bible
Commercial Subjects (Typing, bookkeeping, office procedures, etc.)
Experienced or new teachers are invited to write or phone:
John Vriend, Principal,
2 O'Malley Dr., St. Catharines, ON L2N 6N7.
Phone: (416) 937-7411

The Association for Christian Education of
St. Catharines
invites applications for the position of
PRINCIPAL
of
CALVIN MEMORIAL CHRISTIAN SCHOOL
We are looking for a full-time adminstrator who functions as educational leader for twenty K-8 classroom teachers and specialized staff.
Inquiries and applications may be directed to the present principal:
Mr. John Stronks,
300 Scott Street, St. Catharines, Ontario L2N 1J3
Phone: 416-937-6302

Toronto District Christian High School

will have openings in the following subjects:
• **Music** • **Mathematics**
and an opening for the position of
• **Librarian**
Please send applications and resumes to:
Mr. W. Barneveld, Principal,
7900 Kipling Ave., Woodbridge, ON L4L 1Z5
Phone: (416) 851-1772

WESTERN CANADA

The Calgary Christian School invites applications for the following positions for 1981 - 1982

- **Senior high school vice-principal (with teaching duties)**
- **Grades 4, 5, 6 (applicants with music education will have preference)**
- **Junior high math, science, language arts, and fine arts**
- **Senior high French and fine arts**

Arrangements can be made for interviews in Ontario, Michigan, and Iowa about March 1.
Please inquire or apply to:
Ulrich Haasdyk, Principal, Calgary Christian School,
2839 – 49 St. S.W., Calgary, AB T3E 3X9 — Phone: (403) 242-2838.

Immanuel Christian School
serving a large Christian community in southern Alberta,
is now accepting applications for teaching positions in
Kindergarten through grade 12
Our student enrolment of 650 consists of urban and rural students. We offer good opportunities for teaching in your major field and provide excellent school facilities.
For more information please forward all correspondence to:
Mr. H. Konynenbelt, Principal,
802 6th Ave. N., Lethbridge, AB T1H 0S1.
Phone: (403) 329-1750

Classified Advertising

TEACHERS NEEDED

Edmonton Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in kindergarten, elementary, intermediate, junior and senior high classroom positions. These include openings in **music/fine arts, remediation, physical education,** and **secondary social studies** and **counselling.**

We have the added excitement this year of having the services of curriculum coordinators: K-6 and 7-12. This combined with nearly 80 committed educators seeking to work out an educational experience which more clearly reflects His claim on life is fertile soil in which to grow personally and professionally.

A representative of the Edmonton Christian Schools will be in Ontario the week of February 23 and anyone who would wish to meet with him is invited to call:

Lee Hollaar,
14304 — 109 Ave., Edmonton, Alberta T5N 1H6.
Telephone: (403) 454-0791

BULKLEY VALLEY CHRISTIAN HIGH SCHOOL

In Smithers, B.C., invites applications for the position of **principal** for the 1981-82 school year.

Applications are also invited for teachers for the 1981-82 school year, with qualifications in the following areas:

- **Math and Science**
- **English**
- **Social studies**
- **French**
- **Counseling**
- **Home economics**
- **Music**

Send applications to:
George Koopmans,
Bulkley Valley Christian High School,
Box 3635, Smithers, BC V0J 2N0.
Phone: (604) 847-4238 (school)
(604) 846-5386 (home)

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1981/82 in any of the major areas of study, but especially in:

- **Bible**
- **English**
- **Social Studies**
- **French**
- **Business Education**
- **P.E.**

or combinations thereof.

In some of these subject areas, leadership with over-all program development could be offered.

Located in the greater Vancouver regional district with an out-standing range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

15353-92nd Avenue, Surrey, BC V3R 1C3

For further information contact: **F. Herfst, principal,**
(604) 581-1033 (office) or **(604) 524-6753** (home)

The Vancouver Christian Secondary School

is a young, rapidly growing interdenominational Highschool.

Now in its 3rd year of operation, it has 100 students, offers grade 8 through 11, expects about 150 students in September 1981, and will add grade 12, the Lord willing. Recently the school amalgamated with the Vancouver Christian Elementary School, which has offered Christian education in Vancouver, BC for over 30 years.

For the schoolyear 81-82, the school will need the following:

Principal: The present principal would like to return to full-time teaching. The new principal should be a wise Christian, show interest in curriculum development, have proven administrative ability, and be able to deal with supporters and parents of different Christian background.

He or she will be expected to teach for approximately 1/3 of the time.

Staff: Due to expansion, the school will need 2 or 3 additional teachers.

Prospective teachers in all subject areas are encouraged to apply. In particular the school is looking for teachers with experience in **Science, P.E.,** and **Business Education** courses. Enquiries should be directed to the principal:

Mr. Conrad VanderKamp,
Vancouver Christian Secondary School,
3496 Haida Dr., Vancouver, BC V5M 3Z4.
Phone: (604) 430-3062 (school).

Victoria Pacific Christian School
(Secondary Division)

Applications are invited from suitably qualified teachers for the following positions, effective September 1981:

1. **INDUSTRIAL EDUCATION 8-12**, emphasis on drafting and woodwork.
2. **MATHEMATICS 8-12**, teachers should indicate areas of interest and note that 3 current letters of reference are required with any formal applications.

Contact:
The Principal
Mr. R. Sutton, 671 Agnes St., Victoria, BC V8Z 2E7.
Phone: (604) 479-9365

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TEACHERS NEEDED

PACIFIC CHRISTIAN SCHOOL

invites applications for a tentative vacancy
50% KINDERGARTEN
50% REMEDIAL SUPERVISION
Position could be split.
3 letters of reference required.
Principal
Pacific Christian School
Elementary Division,
671 Agnes Street, Victoria, BC V8Z 2E7

Pacific Christian School

ELEMENTARY DIVISION — invites applications for
Grade 5 position
and a tentative vacancy, 50% Kindergarten, 50% remedial supervision.
SECONDARY DIVISION — requires a suitably qualified teacher for
Industrial Education 8 - 12
emphasis on drafting and woodwork.
Three letters of reference required for all positions. Apply to:
The Principal, Pacific Christian School,
671 Agnes St., Victoria, BC V8Z 2E7
Tel: (604) 479-1555 (elementary); 479-9365 (secondary)

ONTARIO

JOHN KNOX MEMORIAL CHRISTIAN SCHOOL

in Fruitland
invites applications and inquiries into a
half-time remedial position and into a possible opening in *a* **complying grade 2 and 3** class.
Please forward complete resume and application to:
Wm. Slofstra, Principal,
Box 27, Fruitland, ON L0R 1L0
Phone: 643-2460

We at
—Smithville District Christian High School—
are in need of full time **MATH** and **SCIENCE** teachers for the school year 1981-82.
Positions will also be open in **FRENCH, MUSIC, GIRL'S PHYSICAL EDUCATION** and **BASIC EDUCATION.**
SDCH operates under the HDCH school board.
Please direct inquiries and send all applications to:
Mr. M.B. Stroobosscher, Principal.
Smithville District Christian High School,
Box 310, Smithville, ON L0R 2A0
Phone: 957-3255 or 957-3431

HELP WANTED

CJL, a Christian public justice movement, is seeking **2 staff persons** for north and south Alberta. The staff person will work with the board of the Alberta Affiliate to pursue issue-oriented research, public action, and membership development consistent with CJL principles.

The successful applicant will have a good academic background in the humanities, an ability to communicate with people in speech and writing, and experience in working with volunteer groups. Salary and specific working conditions negotiable.

For further information, phone Kathy Vandergrift 454-2691; Jake Kuiken 286-8156; or Ed Ouellette 327-2440.

Send application with resume to:
Jake Kuiken, 211 Silver Valley Blvd., Calgary, AB T3B 4B7

FURNITURE STORE

located in Stratford area
needs a sincere Christian couple to manage the business. Monthly salary plus attractive commission. Possible opportunity to purchase the business.
Letters to Box #4581, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Grower Manager Wanted

We are in need of a grower manager for 100,000 square feet of greenhouse area. Must be experienced with the production of **flowering pot plants** and **foliage plants**. Also must be able to manage a crew of 10 persons or more. Good salary and fringe benefits. Call: Kees Vander Ende at (604) 588-5431.

Or write:
Burnaby Lake Greenhouses Ltd.
9945 — 152nd Street, Surrey, B.C. V3R 4G5

FARM HELP: experienced farm help wanted for modern dairy farm from May to August. Students welcome. Write or call Hank Den Hollander, R.R.#2, 12th Con., Grand Valley, ON L0N 1G0 or (519) 928-5638.

PERSON REQUIRED, for yearly employment on modern orchard — south of London, ON. Farm background helpful. Send resume, references to: Box #4584, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Advertise in C.C. — *it really works!!!*

HELP WANTED

NEEDED: EXPERIENCED HERDSMAN on modern Southern Alberta dairy farm. We prefer a married couple. House available. Reply to: Henry Slomp, Box 174, Iron Springs, AB T0K 1G0. Phone: (403) 738-4374 or Dick Stronks (403) 738-4614.

BOILERMAKER-WELDER: You are an experienced boilermaker-welder with experience in welding and fit-up of pressure vessels and/or heat exchangers. If you are looking for a full-time job in a progressive, young company designing and building heat exchangers, send your resume to: P.O. Box 2257, Sarnia, ON N7T 7L7.

DRILL PRESS OPERATORS: You are a self-starter with a minimum of 2-3 years experience as a radial drill press operator. If you are ready for your next move and wish to work for a company designing and building heat exchangers, send your resume to: P.O. Box 2257, Sarnia, ON N7T 7L7.

A MECHANICALLY INCLINED person required for a busy plumbing and heating and farm supply business. Someone capable of working with no supervision is preferred. A thorough knowledge of plumbing and heating is an asset. Good benefits. Please send resume and salary expected to: Mr. John Veldman, Wellandport Farm Supplies Ltd., P.O. Wellandport, ON L0R 2J0. (416) 386-6262.

IMMEDIATELY NEEDED, helper in greenhouse business — roses — good salary. Please write to: Mr. Bulk, R.R. #2, Dunnville, ON N1A 2W2. Phone: (416) 774-8044.

DEPENDABLE PERSON or couple to milk and care for 50-cow dairy herd in Quinte area. Modern pipe line, equipped stanchion barn, large farm house available for rent. Send resume to: Wright Acres, R.R.#1, Hillier, ON K0K 2J0. Phone: (613) 399-5334.

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DAIRY FARM: Smithville area: 100 acres, dairy barn, with 52 tie-ups, plus extension 38' x 24' with box stalls, 2 silos, 2 graineries, equipment, 6 bedroom house, close to Chr. Ref. Churches, Christian elementary and high school.

Call:
Paul Hinton or Louise Heusinkveld
416-844-8724
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95 ACRE FARM of which 90 acres workable and all tile drained, set up for dairy operation, 4 bedroom house, 1 year old. School bus at door in Wellandport/Smithville area.

115 ACRES GOOD FARM LAND - 25 acres bush on paved road with good frontage. 25 miles from Hamilton.

For more details call:
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220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)

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For our European clientele we are in desperate need of good farms which can be sold complete as a going concern. Also wanted large cash crop farms from 300 - 1,000 acres in Ontario.

Large selection of European clients available now so come and see your property. Many clients schedule to come within the next 2 months.

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Joe Mayne
519-638-2664

Gerry Wierts
519-638-2608

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LARGE DAIRY OPERATION
200 acres and 600 acres rented. Dairy barn, approximately 85 tie-ups; loafing barn; box stalls; 4 silos; 3 graineries; full line of new equipment; 135 head of cattle.
#1 - 822 litres; #2 - 183,073 milk quota. 2 machine sheds; 8 room house; active sand and gravel pit. Approximately 5 miles from Chr. Ref. Church and Christian school in Orillia.
Other farms and businesses available.

Call Henry Zwiers at
705-326-4131,
representing
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Orillia, ON L3V 1V6.

HAROLD WORKMAN
Real Estate Ltd.
Clinton, ON
519-482-3455

BROILER QUOTA, 20,000 plus class 2 roaster A quota. 12,120 basic layer quota, 13,000. 70,000 annual pullet production, 50 acres, modern 4,000 sq. ft. home, with built-in pool, second home, modern barns. Scenic property. F480.

244 ACRES, 150 workable, Teeswater loam, well-drained, 100 acres bush, house, barn, drill-well, silo, $250,000. F559.

237 ACRES, 225 workable, 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota. Near Clinton. F721.

753 ACRES, 700 workable, 1 house and barn, 3,000 heat unit area. F699.

703 ACRES, 643 workable, 3 beef barns, 3 houses. F655.

BASIC LAYER QUOTA 14,400, 2 barns, 7 bedroom home, 100 acres — 97 workable. Near Londesboro F727.

BEEF BARN, brick home, 100 acres. Near Londesboro. F701.

50 SOW FARROW-TO-FINISH, modern barn, 187 acres, 175 workable, 3 bedroom home, 10-1/8% mortgage. F735.

BROILER QUOTA, 17,128 plus class 2. Beef capacity 350, harvestor, brick house, gravel pit, bush, 300 acres, 225 workable, mortgage considered. F759.

85 SOW BARN, second barn, 3 bedroom house, 100 acres, 88 workable or 50 acres. F749.

100 SOW FARROW TO FINISH, brick house, steel shed, 182 acres, 160 workable or 85 acres. F596.

We have other farms available.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

12,000 CAGE LAYERS basic quota, good barn with semi-automatic feeding. No house. Ideal for person interested in acquiring additional quota. Clinton area. A real buy.

200 ACRES DAIRY FARM all tile drained, 2 homes, all barns, buildings and equipment in top condition. Selling as a going concern. With registered Holstein herd. 315,881 litres MSQ. Must really be seen.

Member of Agri-Vision Organization.

For more information call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

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Walk to Christian Schools — 3 bedroom backsplit — large rooms, private court location, just 4 years old. $54,900 and must sell!

Greenhouses (35,000 sq.ft.) with brick bungalow and 7 acres of choice land. Must sell. Near Lakeshore. Asking $259,000.

Listings required in or near St. Catharines — Residential, farms, commercial. Free evaluation, no obligation!

Call:
Carl K. Maartense - 937-7122 (anytime)
or
Ralph De Groot - 934-0426 (evenings)
DUCA REALTY LTD.
391 Vine St., St. Catharines, ON
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Mrs. J.C. Vander Munnik

Book early to avoid disappointment.
Passport photo — fast service.
A family picture taken at your home.
Old photographs copied and restored.
20 Millwood Place,
Hamilton, ON
Telephone: 389-9262

Like to settle in Central Alberta?

The Ponoka Chr. Ref. Church group would like to assist you in finding a dairy, mixed or grain farm, or a commercial job. For information, write or call: John Braaksma, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2111 or Albert DeWaal, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2559.

FOR RENT

ORONO: Spacious 2 bedroom modern apartments for rent. Carport, paved driveway, backyard, fridge and stove. Quiet environment. Available March 31. $275 monthly. Phone: (416) 987-5215.

OCEAN VILLA, MYRTLE BEACH, S. Carolina. New 2 bedrooms, 2 baths, full kitchen. Private balcony with ocean exposure. Completely equipped. 300' from ocean. Beautiful beach plus swimming pool and hot tub. $42 per day for six until May 29, includes daily maid service, free tennis and more. Golf packages available. Write G. Ritsema, 1047 Somerset, Grosse Pte. Pk., MI, USA 48230 or call (313) 824-0376 for details.

FOR RENT

SPLIT LEVEL 1 BEDROOM APARTMENT for rent. Self-contained, private entrance. Suitable for single person. Close to Newmarket Chr. Ref. Church. Available March 14. Reference required. Phone: (416) 727-8832 (evenings).

PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?
VAN ARDENNEN, Johan, geboren op 5 februari 1916 te Hillegersberg naar Canada vertrokken op 26 juni 1954.
DE BOER, W. geboren op 5 juli 1916 te Oosthem gemeente Sneek, naar Canada vertrokken op 11 april 1957.
TEN BOKUM, Leonardus Philippus Gerhardus, geboren op 26 december 1938 te Den Haag, laatstbekende adres te Montreal, P.Q.
BOOM, Casper Johannes Albertus, geboren op 23 januari 1931 te Boskoop. Laatstbekende adres te Delhi, Ontario.
BREUKER, J.F. geboren 9 januari, 1913, laatstbekende adres te Victoria, BC.
CLAESSENS, J. geboren op 8 november 1948, laatstbekende adres te London, Ontario.
JANSEN, Anne Aalbert, geboren te Amsterdam op 6 mei 1916, naar Canada vertrokken op 8 mei 1957.
KROETS, Antonius Wilhelmus, geboren te Wisch op 18 februari 1916 naar Canada vertrokken op 29 juni 1954.
LUTJEHUIZEN-PIKAAR, K. geboren te Rotterdam op 1 april 1896, laatstbekende adres te Burlington, Ontario.
MESMAN, Cornelis Henricus, geboren op 20 april 1936, laatstbekende adres te Winnipeg, Manitoba.
MEIJER, Matheus, geboren te Mijdrecht op 17 mei 1916, naar Canada vertrokken op 16 mei 1956.
TERLOUW, Pleun, geboren op 12 februari 1916, naar Canada vertrokken in 1949.
VAN DE WOUW, G.M.A. geboren 31 mei 1948, laatstbekende adres te Hamilton, Ontario.

Consulate General of The Netherlands
1 Dundas St. W., Suite 2106, Box 2,
Toronto, ON M5G 1Z3.
Phone: (416) 598-2520

Young Christian widow in BC interior, (with a 9-year-old daughter), would like to become acquainted with a Christian man of similar age. Please reply to Box #4582, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Gentleman, 35 years old, divorced, Dutch background, has lived in Nova Scotia for the past 10 years; owns home; likes dancing, camping, sports and travel; would like to correspond with and meet a lady, 24-35 years old, preferably of Dutch background. Photo would be appreciated. Please write to: Box #4583, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

All correspondents who have written to Box #4526, are asked to contact the C.C. office: 99 Niagara St., St. Catharines, ON L2R 4L3; tel: 416-682-8311.

Chr. Ref. weduwnaar, midden 60, wonende in de Fraser Valley, BC, wil gaarne in contact komen met alleenstaande vrouw om samen nog wat te genieten van huiselijke gezelligheid. Brieven aan Box #4580, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

COTTAGES

Once again its time to think about your vacation. We have 10 cottages situated on Rice Lake, nice safe beach for children, and lots of shady trees for your comfort. Also central shower and fully equipped store.

For information call or write:
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R.R.#1, Hastings, Ontario K0L 1Y0
Telephone: 705-696-2951

Cuban pastors face problems in homeland

MIAMI (EWNS) — Approximately 130,000 Cuban refugees have reached U.S. shores since the "Freedom Flotilla" was launched in April. International Christian Aid, operating from its base in Miami, Florida, has been "actively engaged in providing emergency needs and spiritual encouragement to thousands of the frightened and frustrated victims of Communism," according to an ICA spokesman.

The spokesman reported that there are over one million Cubans who registered to leave Cuba during the recent exodus and are now unemployed. Among these are a number of Christian pastors who are no longer permitted to preach in their churches. According to another source, a pastor recently was approached by Cuban officials and told he must leave the country or the authorities would not be responsible for his safety. Under this pressure, the pastor left Cuba, leaving behind his wife and two of his children.

It has also been reported that a noted Cuban evangelist has been arrested and imprisoned in Cuba. While training for a medical career he was told that he had to choose between his work with the Church and his medical career. He could not do both. Choosing to follow his work for the Church, he led thousands of people to Christ, only then to be told that he could no longer preach.

Kennedy speaks at RBC dinner

Dr. D. James Kennedy will be the featured speaker at the Reformed Bible College 41st Anniversary Dinner on Thursday, March 5, at the Welsh Civic Auditorium in Grand Rapids, MI.

Pastor of the Coral Ridge Presbyterian Church, Fort Lauderdale, FL, Dr. Kennedy is well-known to many area residents through his weekly TV ministry and his books. He is expected to address approximately 1,500 students and area supporters at this RBC event.

RBC was founded in 1939, as a specialized training centre for the church and mission workers. RBC has grown into a fully-accredited college with a number of degree programs available.

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● *Special Giving Plans?* ● *Trusts, Annuities?*
● *Making Your Will?*

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Contact CSS for a group presentation or a personal visit, free of charge and obligation.
H. Houtman plans to be in B.C. — **Jan. 19-31**; Alberta — **Feb. 23-March 7.**

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EVENTS

KGB arrests Soviet Baptists during Christmas service

ELKART, IN (EWNS) — The international representative office for the Council of Evangelical Baptist Churches of the Soviet Union, located here, recently received alarming news about continuing religious persecution in the Ukraine.

A conference of pastors of unregistered Baptist churches was held on December 6, in the city of Kharkov. The Soviet KGB and militia arrested all those present at this Christian conference. A sum of money totalling 11,000 rubles ($17,000 US), which had been designated as aid for the children of Christian prisoners in the Ukraine, was confiscated.

According to Rev. Georgi Vins, Soviet Baptist leader now living in forced exile in the United States, "When the Soviet government arrests a Christian who has a family, it actually is dooming the children to a hungry existence. The government does not provide aid for the prisoner's family, and forbids others to materially help them."

Vins stated that despite the illegality of aiding families of prisoners, Christians in the Soviet Union remain faithful to the evangelical principle: "For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me drink . . . I was in prison, and you came to Me." Vins said, "Christians care about prisoner's families and help them."

In the given instance in Kharkov, the KGB took away not only the Christmas gifts intended for Baptist prisoners' children, but "even the food meant for their tables" while their fathers are in prison for preaching the Gospel.

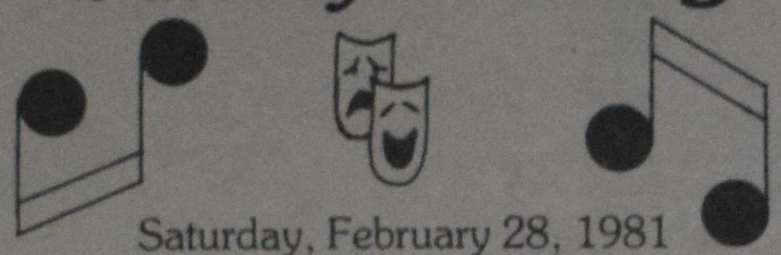
Branded in Russia

ELKHART, IN (EWNS) — Young Baptists serving in the Soviet army are subjected to persecution for their religious convictions. Evidently this persecution can sometimes be extremely cruel and demeaning.

When a young Baptist is registered for military service, the word "Baptist" is printed in large red letters on his documents. From this moment, the young man is recorded in a special file at the Ministry of Defense of the USSR, noted as a person needing forcible re-education. This re-education is accomplished by known methods; beatings, torture, incarceration in prison or concentration camps, and in certain instances — murder. All of this is conducted by the army organs of the KGB (secret police).

The H.D.C.H. Women's Guild

Variety Evening



Saturday, February 28, 1981
8:00 p.m.
H.D.C.H. Auditorium

INCLUDING: A male-voice choir from St. Catharines, H.D.C.H. Band, vocal soloists, the Calvin Grade School recorder ensemble, violin and piano, a unique "kleppers" player and last, but not least, a one-act play ("The In-Group"). There will be audience participation in singing and praise.

★ ★ ★ *Make this an evening to remember by being a member of what we hope will be a capacity audience for this entertaining variety programme.* ★ ★ ★

JARVIS DISTRICT CHRISTIAN SCHOOL

25th Anniversary Homecoming Weekend for

former principals, teachers and students.

Friday, March 6 — Banquet: 6:30 p.m. Mass meeting following, (Jarvis Community Hall)

Saturday, March 7 — 10 a.m. - 4 p.m. Coffee, tea, entertainment, lunch, social hours (School gym)

We must know in advance if you plan to come to the banquet. To reserve your ticket(s), please fill in the form below and send your money ($7.00 per person) to:

Mrs. R. Elgersma,
R.R. #3, Hagersville, Ontario N0A 1H0 — Phone: 768-5211.

NAME: _____

ADDRESS: _____

_____WILL ATTEND. PHONE NUMBER: _____

Deadline: February 25, 1981

LET'S PLAY CHESS

Editor: Pete Layer

THE DECEMBER LADDER

Contestants Problems:	#852	#853	#854	#855	Sub-Total	Prev. Total	Total
Points:	3	2	3	2	10		
K. Amsinga (V)	3	2	3	2	10	73	83
H. Douma (II)	3	0	3	2	8	75	83
J. Wiims (IV)	3	0	3	0	6	76	82
H. Brouwer (II)	0	2	-	-	2	72	74
M. Melissen (VI)	3	2	-	-	5	65	70
R. Buist (I)	3	-	-	2	5	50	55
F. Vander Woude (II)	-	-	-	2	2	36	38

Comments:

Five "ladderites" are very close to the top rung (90 points). If the mailman cooperates, we may see quite a few winners in the next few months. There were some adjustments made to the *previous total* column because of an addition mistake and some misdirected mail that finally arrived.

The three-mover, #854, contains a double White Knight wheel in answer to Black blocking the Bishop's file with 5 of his pieces. A good example of a problem with a clear theme.

Solutions:

#852 (Massman) Key: 1. R-Q4 tempo. Variations: 1. --, NR4 or K4; 2. R-Q6 ch., N-B3; 3. RxN mate. 1. --, K-N3; 2. RxN and 3. R-B6 mate. 1. --, N-N3; 2. P-N5 ch., K-R4; 3. N-N3 mate. Try: 1. N-N3?, K-N3; 2. P-N5, N-R4 no mate.

#853 (B. Loyd) Key: 1. B-B8 threat: 2. Q-R1 mate. Try: 1. NxN?, Q-QB3 no mate. 1. N-B2?, RxB no mate.

#854 (Doborgintse) Key: 1. R-B8 threat: 2. NxB ch., K-B4; 3. N-R6 mate. Variations: 1. --, R/5-B3; 2. N-N5 ch., and 3. N-Q4 mate. 1. --, N/1-B3; 2. N-B8 ch., and 3. N-K7 mate. 1. --, R/3-B3; 2. N-K8 ch., and 3. N-N7 mate. 1. --, B-B3; 2. N-K4 ch., and 3. N-N3 mate. 1. --, N/5-B3; 2. N-B4 ch., and 3. N-K3 mate.

#855 (Ahues) Key: 1. N/2-N4 threat. 2. QxNP mate. Try: 1. N/2-B3, BxN; no mate.

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CALENDAR of EVENTS

Ontario

Feb. 28	**Organ Concert:** by Andre Knevel in the St. John's Presbyterian Church in Hamilton, on King St. and Tisdale at 8:00 p.m.
March 6-7	Jarvis District Christian School's 25th Anniversary Homecoming Weekend. Banquet and entertainment. Contact Mrs. R. Elgersma, R.R.#3, Hagersville, ON N0A 1H0 to reserve your tickets.
Apr. 1 - May 6	**Focus on the Family**, the film series featuring Dr. James Dobson, will be shown at Jarvis Christian Reformed Church beginning April 1 and for six consecutive Wednesdays, at 8 p.m.
Apr. 11	**Hamilton**: CLAC Annual Convention in the Ancaster High and Vocational School. Keynote speaker: James Ross Dickey on "Redeeming the Time."
May 2	All Ontario Young Adults Day Rally will be held in Hamilton, ON.
May 15-18	All-Ontario Young Calvinist Convention, Wilfred Laurier University, Waterloo, ON.
June 15-17	**Toronto**: Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration call (416) 744-2340.
June 15-17	Conference on Christian Social Action in Canada, sponsored by CLAC and Work Research Foundation, to be held at the Ontario Bible College, 25 Ballyconnor Ct., Willowdale, ON.
July 14-16	Calvinette counselors convention, Hamilton, ON.
July 31 - Aug. 4	Young Calvinist Federation convention at Acadia University, Wolfville, N.S. Theme: Search for your gifts.
Aug. 20-21	Cadet counselors convention, Niagara Falls, ON.

"Christianity and Capitalism" winter evening course in six sessions led by Dr. Bernard Zylstra at the Institute for Christian Studies, Toronto. **Starts Jan. 29**, Thursday evenings, **till March 12**. Call (416) 979-2331 for further information.

Focus on the Family film series by Dr. James Dobson. The Hamilton District Christian High School, each Thursday evening at 8:00. Starting January 29, until March 12, 1981.

Feb. 5 - March 18, 1981: Focus on the Family film series by Dr. J. Dobson, Strathroy East Christian Reformed Church, Strathroy, on six consecutive Thursday evenings at 8 p.m., last film on Wednesday, March 18.

Feb. 12 - March 26: Focus on the Family Film Series by Dr. James Dobson starts February 12 until March 26, every Thursday evening at 8:00 p.m. in the First Chr. Ref. Church of Brantford, ON.

March 5 - April 16: Focus on the Family Film Series by Dr. James Dobson, at the Clarkson Christian Reformed Church, each Thursday evening at 8 p.m.

Alberta and British Columbia

March 6	Friday — all day CFF Spring Conference for Southern Albertans to be held at the Agriculture Canada Research Station, 3 miles east of Lethbridge on Hwy. #3. Topic to be announced.
March 12	Thursday evening at 8, CFF and CLAC locals will co-sponsor a meeting on workmen's compensation for farmers. At the King's College.
April 8-9	CFF Annual Retreat at the Providence Centre in Edmonton. Theme to be announced.
April 11	CLAC Edmonton Spring Banquet, "Snert en Boerenkool" speaker Co VanderLaan.

Christopher Fry's **The Firstborn**, will be presented by the King's College Drama Club:
Feb. 19 — Edmonton, Trinity Christian Reformed Church.
Feb. 20 — Edmonton, Trinity Christian Reformed Church.
Feb. 26 — Victoria Christian Reformed Church, 661 Agnes St., Victoria, BC.
Feb. 27 — Mennonite Educational Institute, Clearbrook, BC
Feb. 28 — Fraser Valley Christian High, 15353 — 92 Ave., Surrey, BC.
All performances begin at 8:00 p.m. Tickets are $3 for adults, $2 for students and senior citizens, and will be available at the door.

Miscellaneous

June 9-19	Synod of the Christian Reformed Church in North America, at Calvin College, Grand Rapids, MI.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Feb. 27	Wed. Feb. 25	Fri. Feb. 20-10a.m.	Thurs. Feb. 19-10a.m.
Fri. Mar. 6	Wed. Mar. 4	Fri. Feb. 27-10a.m.	Thurs. Feb. 26-10a.m.
Fri. Mar. 13	Wed. Mar. 11	Fri. Mar. 6-10a.m.	Thurs. Mar. 5-10a.m.

Books

The Middle-East and Jews

Jews and the Jewish question

The Jewish People and Jesus Christ, by Jacob Jocz; Baker Book House, Grand Rapids, MI, 1979; G.R. Welch, Burlington, ON; pb., 448 pp.: $9.55. Reviewed by Theodore Plantinga, Grand Rapids, MI.

What is the place of today's Jews in the scheme of salvation? Are we still called to preach the gospel of Jesus Christ to the Jews? Or would that be playing into the hands of Hitler?

Such questions are the subject of considerable debate in our time. Under the influence of such Jewish thinkers as Franz Rosenzweig and Martin Buber, many thinkers are coming to view Judaism and Christianity as two separate roads leading to the worship of the same God — the God of Abraham and Moses.

Prof. Jacob Jocz of the University of Toronto, who is both a Jew and a Christian, aptly sums up many of the issues in this discussion in this valuable volume, wisely entitled, *The Jewish People and Jesus Christ*. "What think ye of the Christ?" is still the question that needs to be asked — even after Auschwitz.

The paperback version of this book now offered by Baker Book House is the third edition; the original edition was published in 1949. The book is a valuable resource for those who wish to take a careful look at the relationship between Judaism and Christianity.

It is a fairly lengthy, scholarly work and cannot properly be read in one evening. It includes many references to other works on the subject, but it does not presuppose any theological expertise. I recommend it highly to those who wish to learn more about the question of Israel and the Jews in the modern world.

The Question of Palestine, by Edward W. Said; Times Books, 1980; Fitzhenry & Whiteside Ltd., Toronto, ON; 265 pp.; $16.25. Reviewed by Peter Sluys, Salmon Arm, BC.

The author is a Palestinian Arab-American who is a member of the Palestinian National Council and professor of English at Columbia University. He writes with the keen intelligence of a scholar and the deep passions of a man committed to a cause which is intrically a part of himself.

The book was written in the immediate aftermath of the Israel-Egypt treaty which the writer does not favour at all, since he considers it treason to the Arab/Palestinian cause.

The title of the book is not meant to deceive. Said does not really consider a Jewish Palestinian state to be legitimate on historical grounds. Palestine should be given exclusively to the Arab, although he admits at the end, the existential necessity of tolerating Jews in an Arab Palestine, an ideology which history indicates never comes to a permanent, satisfactory solution, to say the least.

His style is fluent, captivating and lucid, although at times, too flamboyant. Disturbing are the many revolutionary references to "imperial U.S.A. interests in the Middle East" and "Zionist agressive aspirations." Many of his historical statements do not confirm with what truly took place but reflect his ideology within which framework he fits the facts. He believes that "To found a state in Asia and people it with a largely immigrant population drawn initially from Europe means depopulating the original territory." However, history shows us that Jews mainly populated areas where no one else wanted to live.

On the positive side, the author gives invaluable presentation of the differences in Arab Palestinian resistance groups such as El Fatah and the P.L.O. He also has a sharp, keen insight into the consequences which follow those irreconcilable attitudes and ideologies. Even Western tinkering in the Middle East does not solve seemingly irreconcilable differences.

This book is an excellent source for understanding how Arab Palestinians feel about the present political situation. One has to read the historical statements with a critical mind. I recommend this book for those who are both historically and ideologically informed about the "Palestinian Question," although its price is high.

The Israelies: Portrait of a People in Conflict, by Frank H. Epp; McClelland and Stewart, Toronto, ON; hc., 203 pp.; $15.95. Reviewed by Peter Sluys, Salmon Arm, BC

How do Israelies experience life in their country *themselves*? Many others tell us how they ought to feel. Many books are written *about* the Israelies. However, very seldom do Israelies speak out, except perhaps through novels which relate experiences of one person only.

This book is a series of random interviews with Israelies, who express their views on a whole range of vitally important matters in Israel: their experience as immigrants; their views on Zionism; their thoughts on kibbutzim; their handling of Israel's constant state of war which causes many to have to serve as soldiers; of their tolerance and criticism of each other as they come from such a variety of culturally and religiously different nations; their views of the Arab cause and how their unity comes to expression as Jews from all nations. The author has arranged these topics as chapters.

Mr. Epp travelled through Israel, interviewing people, generals, housewives, farmers, secretaries, mechanics, all without pre-selection. Their opinions are as varied as the stars in the sky, exploding the myth that all Jews are alike. The author discovered that "The freedom of expression and the sense of tolerance for opposing opinions are striking . . . The liberty with which Israeli dissidence is expressed is remarkable for a society under constant siege." Surprisingly enough, many Israelies state that they do not hate the Arabs. "I don't hate Arabs. I think every enlightened man has to fight against the beast in himself . . . I spent years learning their culture and language, their history and religion, and have some good friends among the Arabs."

It is also striking that Zionism doesn't mean the same for everyone although almost all Jews in Israel are Zionists. "We have in Israel, 1½ million Arabs, but our state cannot be a state of two nations. The annexation of the territories threatens to make this country a bi-national state . . . which is the antithesis of the Zionist ideology, and so politically we must go back to the plan of partition."

"The Jewish state is not a framework for ideological unity. It is the arena for deep internal quarrels, maybe enough for civil war. We are fed up being ruled by goyim." "Zionism must be ready to compromise over the historical land of Israel with the Arab-Palestinian people." Many express their disappointment that this attitude is not at all found among the Arab Palestinians, and therefore very difficult to maintain.

The Israelies is a sequel and companion volume to *The Palestinians: A Portrait of a People in Conflict*, also by Epp. Epp expresses hope that both books will help to resolve the conflict by letting the people speak out and so communicate to each other and the world around.

Anyone who has a deep concern for people, Palestinian Arabs as well as Jewish Israelies, and wishes to take the trouble of listening to what troubled people in conflict on the edge of extinction have to say about themselves, will find his horizon expanded, his interest deepened and his sympathy enlarged. However, he also runs the risk that his possibly one-sided and simplistic solutions to those conflicts are demolished. That can happen when you read this book.

Hidden Survivors: Portrait of Poor Jews in America, by Thomas J. Cottle; Prentice Hall, Toronto, ON; hc., 190 pp.; $11.95. Reviewed by Peter Sluys, Salmon Arm, BC.

It sounds like a contradiction in terms: poor Jews in America. For many people, Jews and riches are synonymous much as many Europeans cannot imagine any Americans living below poverty level. Cottle helps us out of that dream. Differences in financial and social status among the Jews is as rampant as in other cultures. He found 15 percent of American Jews living in poverty.

The book is a "case" description tinged with warm and deep compassion, as persons pass the review. Cottle, who is both a sociologist and clinical psychologist finds, similar trends and reasons that cause Jews to live under destitute circumstances as many in ethnic groups do. Conflicts at home, the mobility factor, the attempts to assimilate into American culture by immigrants, and unemployment and the dehumanization which comes with it. However, unlike many other ethnic groups, many Jews came to the U.S.A. not merely because of economic pressures, but also because of threats to their race. Resignation to their lot often characterizes those people.

People interviewed vary widely in character and response. One still has ambitions and dreams, for another all hopes are dashed, while still others merely struggle to survive.

This precious, interesting, and easy-to-read book represents, in a fashion, the poor among all ethnic groups. It presents the reader with a look into the world of the very unfortunate who live on the wrong side of the tracks. I recommend this book, since it draws attention to the existence of easily forgotten people with desperate needs.

The Jews of Toronto, by Stephen A. Speisman; McClelland and Stewart, Toronto, ON; hc., 380 pp.; $22.95. Reviewed by Peter Sluys, Salmon Arm, BC.

Dr. Speisman is director of archives of the Toronto Jewish Congress and the Canadian Jewish Congress. He exhibits an immense love for history, and an admirable persistence in obtaining information where it is hardly available. His deep concern for his fellow Jews motivated him to write this book. It was rather difficult to gather all the facts since the Jews in Toronto started out as mainly working-class people who had little time for and interest in their recent past to record it.

The book is a detailed, well-documented account written in an easy-to-read style. It is a description of Jewish history in Toronto as it was shaped by events occurring between its beginning in 1832 and 1937, the year of the establishment of the United Jewish Welfare Fund which, together with the Canadian Jewish Congress was able to bring about some unity among these Jews.

The Jews in Toronto did not escape the scourge of anti-semitism which engulfed the world in the 1920s and 1930s. It is remarkable that the author, in his chapter on Missions 1894-1914, considers the emergence of church interest in the Jewish community for evangelism purposes to have anti-semitic overtones. He describes the evangelism efforts as rude and disturbing invasions on the privacy of the Jewish community. He relates some harrassing tactics which missionaries have used in the past. For us the question arises, whether evangelism among the Jews is done in all honesty and with dignified respect.

Four black-and-white pages of photographs give it a more realistic touch. A map of Toronto indicating areas where Jews reside is also included. Many hilarious incidents are recorded. It is by no means a boring book.

The Jews of Toronto describes the struggles, the defeats, the anxieties and the achievements of the Jewish community in Toronto. It is too detailed for mere enjoyment — one has to be motivated to read it, out of personal interest and concern for the woe and weel of the Jewish people, in general, and for those in Toronto specifically.

The father of Israel, Chaim Weizmann (right). *Photo taken from* **The Palestinians** *by Jonathan Dimbleby and Donald McCullin; Van Nostrand Reinhold Ltd., Scarborough, ON, 1980.*

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